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The Outlook of Missions

Volume XIV

Number 1

January, 1922

CHRIST
SEND THE LIGHT



Foreign Mission Day Service

1922

Board of Foreign Missions.....Reformed Church.....Philadelphia,Penna.

SCOTT & DENNY



CONFERENCE OF WOMEN EVANGELISTS OF OUR JAPAN MISSION HELD AT SENDAI
October 12-14, 1921. (See article by Miss Gerhard, Page 47)

The Outlook of Missions

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The Quiet Hour



If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him. —John 14:23

God in Christ bids us pray. God in our hearts, as passionate love, "the likest God within the soul," also bids us pray. It must be a stronger argument than the mere appearance of things that can convince us that our praying is in vain.

—ALBERT D. BELDEN.

When the soul comes into that place of surrender the Master comes into that place of possession, and not till then can you and I become channels of blessing to others in the full and large and blessed sense of the term.

G. CAMPBELL MORGAN.

An optimist is not a fellow who is living in the sunshine all the time, but a fellow who is living in the drizzling rain and who keeps his serenity and happiness. He is a man who is up against the stiffest sort of a situation and still is happy.

—JAMES I. VANCE.

Therefore, to whom turn I but to Thee, the ineffable Name?

Builder and maker, Thou, of houses not made with hands,

What! have fear of change from Thee who art ever the same?

Doubt that Thy power can fill the heart that Thy power expands?

—ROBERT BROWNING.

A merry heart is never self-centered; its love encircles the world. There is nothing mean or small about it; it is fashioned on generous, universal lines. It sees the best in everybody, whereas the selfish spirit sees only its counterpart in others.

—ALBERT E. BANTON.

Prayer is not asking God to change the course of things, but asking Him to help me to be a part of that course of things.

—J. EDGAR PARK.

And as the path of duty is made plain, May grace be given that I may walk therein, Not like the hireling, for his selfish gain, With backward glances and reluctant tread, Making a merit of his coward dread,

But cheerful in the light around me thrown, Walking as one to pleasant service led, Doing God's will as if it were my own, Yet trusting not in mine, but in His strength alone!

—J. G. WHITTIER.

The Master keeps the lips of His servants by so filling their hearts with His love that the outflow cannot be unloving; by so filling their thoughts that the utterance cannot be un-Christlike.

—FRANCES R. HAVERGAL.

The loneliness of my soul was meant to drive me to the Friend of my soul. If I walk with God, and talk with God, I can never be utterly desolate. It is the mystic, indwelling Presence that inspires my song. It is the unseen Friend who journeys with me, who relieves the tedium of my way. And so it comes to pass that the soul which is God-possessed never loses its music. In the most wretched and devastating night of loneliness His song shall be with me.

—WILLIAM GILBERT.

There is one true joy in life,—being used in a great purpose realized by yourself to be a divine one. Therein alone can man discover the meaning of his life,—by finding his use to God.

—ARCHIBALD JAMESON.

THE PRAYER

OUR FATHER, we wait for the blessing of joy and peace! As we go along life's way we need refreshment and shelter such as Thou alone canst afford. Let us know that Thou wilt go with us, and wilt grant unto us the fruits of salvation! For Christ's sake. Amen.

—JOHN GARDINER.

THE OUTLOOK OF MISSIONS

VOLUME XIV

January, 1922

NUMBER 1

KEEP IN MIND THE DAY

Foreign Mission Sunday, February 12, 1922. Theme of Service:
"Send the Light"

BE SURE TO USE IT

A Unique Gathering at Washington

IT IS said that "in the Polish language the words poet and prophet are synonymous." If this be true then the Poet Tennyson combined sure prophecy with rare poetry when he wrote those classic lines: "The Parliament of Man, the Federation of the world." He tells us in the same beautiful poem how he came to this poetic foresight:

"When I dipt into the future far as
human eye could see—
Saw the vision of the world, and all the
wonder that would be."

Verily to his imagination it was then a mere dream, but today we gaze in breathless wonder at such a Parliament and such a Federation. How came about this strange marshalling of all the nations on the face of the earth? There was no stern law issued and no rude force used to bring about the unique gathering in the Capitol of our own nation. It was due to the higher law of civilization and to the growing feeling of the brotherhood of Man and the sisterhood of nations. Long ago the Lord spake through the prophet Isaiah: "For I know their works and their thoughts: It shall come that I will gather all nations and tongues: and they shall come and see my glory." Is there a

nation in the wide world more entitled to welcome such a reunion of the human family than America, "the land of the free and the home of the brave?"

There is no nation in the world today that occupies such a unique position as our nation. The eyes of the whole world are fixed upon us. Some of the nations are appealing to us for bodily relief, others for spiritual redemption. We are in a position to render a real service to humanity. Indeed I heard Sir Philip Gibbs say in his lecture on "What America means to the World" that "America must decide the fate of the world." From all we know, and see, and feel of the condition of the world, it is plain that "American Character as well as American Enterprise will be put to the test." America is the hope of the world, and the great work of world reconstruction presents to us the opportunity of the ages. This is also the great opportunity for missionary work, for the men of all nations are turning to the Christian religion as the only thing that can satisfy them.

For the first time in human history mankind, in all its ranks and conditions, stands face to face, and each nation is a revelation to the other. In a certain sense the whole world is on exhibition at Wash-

ington. From almost every part of the habitable globe representatives have come to this virgin Continent. Of a truth it may be said:

“The Mother with the ever open doors,
The feet of many nations on her floors,
And room for all the world about her
knees.”

Did you read the soul-stirring article of that eminent English writer, H. G. Wells, a few weeks ago, in which he pictures the strength, and glory, and plenty of our fair land? He says: “The American people has grown great unawares: it still does not realize its immense predominance now in wealth, in strength, in hope, happiness and unbroken courage among the children of men. The cream of all the white races did not come to this continent to reap and sow and eat and waste, smoke in its shirt sleeves in a rocking chair, and let the great world from which its fathers came go hang. It did not come here for sluggish ease. It came here for liberty and to make the new beginning of a greater civilization upon our globe. The years of America’s growth and training are coming to an end, the phase of world action has begun. All America is too small a world for the American people, the world of their interest now is the whole round world.” And then he adds these confident words: “I have no doubt of the heart and enterprise of America—if America understands.” But we do well to lay special stress on the solemn question: “But does America understand the scale and urgency of the present situation?” You and I owe it all to the kind Providence of God that our lot has fallen in a pleasant land, amid the most enlightening influences, where we can cultivate all the nobler traits of human character. Let us not, then, abuse our precious heritage, nor disregard the claims of our weaker brethren upon us in their direful distress.

One reason why men neglect to help the poor and needy in body and soul is because they esteem themselves better than they. This proud spirit may be excusable in the worldly, irreverent and profane but it is unpardonable in the Christian. If there is one place in the world where the rich

and the poor, the high and the lowly should meet together and be helpers one of another it is in the house of God and at the common Mercy Seat.

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of person.”

We all come into the world alike; we all leave the world alike; in heaven we hope all are alike: and therefore let us have one place on the earth and that in the sanctuary, where the rich and the poor may meet together for the Lord is the maker of them all.

What is there in us, or about us, that should exalt us above our fellows? I do not think that I ever felt the class distinctions among men so much as during my first ocean voyage. In travelling on an ocean steamer, as you know, you meet with three classes of passengers, the first class, the second class and the steerage. As soon as the vessel leaves the port there is a rope drawn across one end of it, and though the second class and steerage folks dare not go beyond that, the first class or saloon passengers have a free foot all over the vessel. However, I noticed when we got into the bay and were making for the harbor that the deck steward removed the rope, and all on board had the liberty to go anywhere without fear of trespassing on forbidden ground. I told a friend nearby, do you see how all social distinctions disappear as we near the end of our journey and enter the harbor? It is thus in life. So long as men sail on the Ocean of Time the walls of social separation are kept up. Some people are too proud to talk to the poor and lowly. They do not care to sit with them in the same pew in the church, nor ride beside them on the street cars, nor visit them in their homes. They want the freedom of the earth, but others must remain within certain bounds. Ah, my friends, the time will come in every life when these cold inequalities will fade away—it is in the hour of death and in the Day of Judgment. The more we know of Jesus and the nearer we get to heaven, the greater will be our love for all men. Let us learn to love all men *now*, and do good unto all, especially unto them who are of the household of faith. Let there be a liberal heart and an open hand

in this holy season of the year. Oh let there be such a stirring up of our sympathies in behalf of all God's poor the wide world over, that will touch our hearts and open our hands in sweetest charities. Then indeed will we realize that God has made of one blood all the nations of men that dwell on all the face of the earth and the gift of the Christ-child will ever be a well-spring of joy in our hearts that will flow in ceaseless praises to God and in choicest blessings to all mankind.

May God speak to our souls during the Epiphany season, lest the blood of our brethren, like that of Abel, cry unto heaven from the earth. May He inflame our hearts with love divine, and help us to know our brethren wherever they may live, and go to them in ministries of love, unto their and our eternal salvation. In the fine spirit of the poet:

"Go from the east to the west, as the sun
and the stars direct thee,

Go with the girdle of man, go and en-
compass the earth.

Go with the spiritual life, the higher
volition and action.

With the great girdle of God, go and
encompass the earth."

The Movie Man Finds a Cure for the Gang

MISS MARY E. SCHNEDER

I GUESS there are not many boys and girls in the Reformed Church who have not heard of the city of Sendai, in Northern Japan, where so many of our missionaries are working. Near the center of the city, where First Street (I-chi-ban-cho) crosses Main Street (O-ma-chi), there are some big stores and banks that look just like American buildings. But all around them are Japanese houses that are about as big as little California bungalows, and every house looks like a store when you see it from the street, but is a house to live in, in back. Where you'd expect to find a back yard, there are more houses, jammed up against each other in every position, so that the company in the back parlor can look right into somebody's front kitchen!

Where do you suppose, then, all the kiddies can play after school and on Sunday? Only in the street, of course. And since there are no pavements, just about the time they have gotten nicely started on a game of Japanese "Ring Around a Rosy," a jin-rickshaw man will dash toward them shouting, "Hai, hai," which



THE MAIN STREET IN SENDAI, JAPAN



YOSHIO AOKI

means the same as an automobile's *honk*, *honk*.

Now on one of these streets is a big moving picture theatre, with the nicest big open space in front of it. The very place to play Sunday mornings when there are no movies, thought every kiddie in the district—with the result that—

The owner of the theatre couldn't hear himself think Sunday mornings. It got on his nerves, for he kept imagining what the neighbors and passers-by, and the patrons of his movies thought of his allowing all that noise and hullabaloo. "I'll see if the police can't do something," decided he.

The policeman was very sympathetic, and ordered the children off the place. Wonderful silence—till the policeman was out of sight. Every time the policeman ordered them out, the quiet lasted just about so long, and then the noise would begin again.

"Those children are a bad lot," thought the theatre owner. "Not even the police seem to phase them." But the more he thought about them, the more he felt sorry for them. "I guess they think that open space is a park, compared to the street. And it wouldn't be so bad, either, if they'd only play ball and toss up bean bags and do those boys' card games. But when they get mad at each other and begin to throw stones, and somebody gets hurt and yells, there's racket enough to sound like Peach-Taro's Devil Island."

He kept on turning the problem over in

his mind until one day, I don't know how it happened, a brilliant idea struck him. He dressed in his gray and brown silks, called a jinrickshaw, and went down to the Theological Seminary of North Japan College. There he asked for Mr. A-o-ki, a student who had just graduated from the seminary course. And he asked Mr. A-o-ki to start a Sunday School in his moving picture theatre!

Now Mr. A-o-ki had taught in the model Sunday School in Nibancho Church while he was a student, and had taken his turn as leader for awhile, but he hadn't the slightest idea how a moving picture man could have heard of him. And the fact of a moving picture man's asking for a Sunday School was so remarkable that he almost showed his astonishment. But he kept his face straight and said yes.

So he gathered together some of his old schoolmates, and some young women who were good Sunday School teachers, and one Sunday morning they started.

The theatre owner had given out an invitation to the children beforehand, but it didn't prepare him for the surprise which greeted him when he saw the crowd that had come. Big boys, little boys, big girls, little girls, clean or dirty, neat or tousled, all packed in there and as quiet as mice. He couldn't believe his ears. Was this that noisy gang?

The next Sunday he stole by again. The same attentive quiet. And the next Sunday still the same. He hadn't expected quite such wonders when he had thought of the plan. How did they manage it? The Jesus religion was certainly true to its reputation in having a remarkable fascination for children, at any rate. He wondered why his own religions didn't appeal to children. But the great thing was that he had solved his problem and found something good for the children at the same time.

So he thought. But what do you boys and girls guess was the great thing to those Sendai boys and girls? Not a thing at all, was it, but the new, wonderful friend, Lord Jesus, saying: "Suffer little children to come unto Me."

Poison in Ink

BY ALLEN R. BARTHOLOMEW

HOW did I come to write on this strange topic? It was in company with a group of men who met to talk about the FORWARD MOVEMENT, when an earnest pastor told of the bad effects certain false printed statements had upon some of his rich members, that I made the remark, "There is poison in ink." And that is the reason why I am writing on this subject.

Let me admit, first of all, that the Church of Christ owes much for its pervasive influence in the world to the printing press. Without it, the circulation of the millions of Bibles would have been impossible. It is the teeming press that gave the wings to the Gospel, enabled it to fly abroad and conquer hearts for God. But in these latter days we may well apply to the printing press, that uses poisonous ink, what was said of the crowd in the days of Jesus: "They could not come nigh unto Him for the press." Many a person is kept away from the Saviour because of having read some soul-defiling literature. Printer's ink carries in it the seeds of life or death, and it all depends upon the kind of copy from which the compositor sets the type, whether it will be a savor of life unto life or a savor of death unto death. He can set up a Yellow Journal or a Gospel of Peace, according to the frame of mind of the writer.

There is a perverse element in human nature that hankers after news like Israel after the flesh pots of Egypt. And by news they mean anything strange, startling, sensational. Thrilling escapes, great thefts, unholy divorces, brilliant marriages, big fires, horrible accidents, and such like, furnish palatable reading for sore eyes and itching ears. If you notice, the publishers who cater to this sickly demand have no trouble to sell their papers. It may be for this reason that Lowell calls the daily newspaper, "A goosepond for Village Gossip."

Poison is anything that tends to taint or destroy character, or to mislead the unwary. Therefore we speak of the poison of gossip or error. It is said there is a power in a healthy mind that enables it to imbibe poison and to throw it off without

having it lodge in the system. Unfortunately the ink that poisons often gets into the minds of men who do not possess this resisting power to throw off wrong impressions. Whenever you put black on white it impresses itself on the memory as well as on the paper. The sight recalls it as well as the hearing. There is nothing so black as a lie in print. What lies have been told about the Church, the Gospel, the ministry, the members, and, should I not also add, the Forward Movement?

Men who have lived in a traditional past will not thank you for a new truth or any new movement. They want to be left alone. It dazes and confuses them to hear of anything that is outside of the beaten path. Their bewilderment is like that of a cricket. Crickets live in the dark and they sing their best songs in the night; but just as soon as they get into the light they become dazed. In this respect they are not unlike some would-be active church members who love darkness rather than light, at least the darkness that does not cause them to awake and walk as children of the Light.

There is a studied effort, now being made, on the part of the enemies of the Church to influence men and women in the Church by sending them derogatory letters, leaflets, pamphlets and even books against all progressive movements in the Church, the only aim being to get the members to withhold their time, talents and money from the work of the Lord. Such an unholy crusade must surely be in charge of persons who do not love the Lord, and it should cause the members of our Church to ponder well the effect that the withholding of their support will have, not only upon the immediate progress of the Kingdom, but also upon their never-dying souls.

Great care is being exercised by all people as to the food they eat. They know that poison lurks in certain kinds of food. To partake of it may mean death, but in that event it can only affect the person eating it. The poison in printer's ink, however, will pollute the minds and hearts of millions who read it, and after it once gets into the system it is hard to destroy it.

So much is being written in our day, and it is often from the pens of persons with an evil mind, that we do well to take heed what we read, and especially how we inwardly apply it to our very being. The Forward Movement claims amongst its most faithful and trustful advocates the pastors of the Reformed Church. These men, who are set for the defense of the Truth, and who proclaim it by their lives and with their lips, should be relied on whenever any adverse criticism arises as to the character, the work and the progress of the Forward Movement. If the people trust their pastors in the preaching of the Word from the pulpit, then they surely ought to trust them in this matter. As members of the same household of faith we should believe that the Forward Movement is of God, and that by co-working with Him and with one another we shall live to see the glorious things that are promised to our Reformed Zion.

Baikwa Undo (Forward Movement) in Japan

Sunday, November thirteenth, was set apart as Life Stewardship Sunday. Pastors were asked to preach on this topic, and make an appeal to the young men and women of their congregations to consider the matter of investing their lives in some kind of direct Christian work. I have just returned from the morning service of the Yobancho Church where I usually attend when I am in town. The pastor, Rev. Kametaro Kobayashi, preached an earnest and able sermon on the subject of the Christian Ministry—its unique opportunities for service to God and man; for the individual, the community and the state. It is to be hoped that among the score and a half of young people who were in attendance, some one or ones, may have been influenced to think seriously and decide favorably.

Last spring when Rev. Seimatsu Kimura, a one-time student of North Japan College, visited Sendai and made his appeal to the students of both our schools, 100 of the students of North Japan College stood up and promised to engage in some kind of direct Christian work, and a number of Miyagi Girls'

School made the same promise. Of the former, sixty have formed a volunteer band which meets several times a month, and in this way keeps the fire of interest burning. We have reason to believe that at least a certain per cent of these will, in due time, prepare for, and enter the ranks of the ministry.

The *Baikwa Undo* is a five-year program, the first year of which, so far as organized work is concerned, began in the spring of the present year. So far it has been mostly a time of breaking ground and sowing seed. The harvest is expected to follow in the succeeding years. During this first year the object of the movement has been explained before the individual congregation, and at union meetings, held at strategic points in the entire field where our work is carried on.

Beginning with April one Sunday in every month was set apart for the consideration of a given subject which had been assigned by the program committee. Special committees prepared a folder or letter on the particular topic under consideration, in which things to be emphasized were set forth. This was sent out several weeks in advance to the churches and supplied pastors and Sunday school superintendents with topics for sermons and talks.

In April it was Sunday schools. The special committee in its circular letter, urged that teacher training classes be organized, adult Bible classes started, and preparation made for a Sunday school conference to be held sometime in the fall.

For May the subject was Women and the Family. The necessity of having Congregational Women's societies and organized woman's work was stressed. Also that Mothers' Day be observed. On the Sunday in question, wives and mothers were urged to attend the service in the church, the husbands and fathers, if necessary, to remain home and look after household matters.

June was Children's Day. The September Sunday was named Rally Day Sunday. And so far as experience, and the reports sent in from the different

(Continued on Page 18)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

World Missions from the Home Base

THE field is the world and the ultimate goal of Missionary endeavor is to establish the Kingdom of God throughout the whole wide world. But in order to accomplish this purpose it is imperatively necessary to establish a strong and efficient home base. It will be impossible to send the gospel to the ends of the earth if the source of its supply at home is too low and weak to give it the proper momentum. If the cords are to be lengthened it is necessary that the stakes be strengthened. We must develop the home base if we are to extend the kingdom to the lands afar off. The light that shines farthest from home shines brightest at home. Foreign Missions must depend on the Home Church for Missionaries and other workers. They must be trained in institutions in the homeland. They must be secured from the congregations in this country. Again, the money needed for this enterprise must be furnished by the home Church. The stronger our Church is in America the greater will be our available resources for Missionary work in other lands.

The impact of America upon the life of other nations is an important factor in Missionary work. The eyes of the world are directed towards America. Her ideals, her principles of government, as well as her methods of life are being rapidly copied by other nations. The principles which actuate America in its business, commercial, social, and political life have a tremendous influence upon other nations. It is almost impossible to Christianize a foreign nation by sending Missionaries into that nation if we allow the impact of America's life to neutralize the efforts which the Missionaries themselves put forth. It is of paramount importance, therefore, to Christianize the whole life of America as it comes to expression in its manifold forms, so that a Christianized America may through its impact upon other nations help the Missionaries to

establish the Kingdom of Christ throughout all the world.

The foreigners in America often return to their native lands. The Immigrants become the Emigrants. They bear with them to their homelands the impression which they received in America. Thus they become the unordained, the unofficial Missionaries to their native lands. They are the most effective kind of Missionaries for they already know the language, the temperament and the customs of their people. If these can be Christianized while in America they will carry the message back to their native lands in the most effective manner possible. It is a short-sighted policy, therefore, to neglect the Christianizing and Americanizing of aliens in this country.

Thus there has come a supreme opportunity to America for the whole world. The momentous times in which we are living call for more whole-hearted and effectual establishment of Christianity upon the American continent with a view of Christianizing the whole world. America for American's sake is no longer patriotic, much less Christian, but America for Christ, for the sake of the world, is the highest possible slogan that can be adopted by every loyal patriot and every devoted Christian.

A Marked Contrast

The Southern Workman gives the following figures for the amount spent per year per capita on the education of white and negro children respectively, by four Southern States:

White ..	\$9.64	\$5.27	\$9.58	\$13.73
Negro ..	2.74	2.02	1.76	1.31

The writer suggests that from this chasm between the \$10 child and the \$2 child come the racial difficulties of later years. The figures do not mean very much by themselves, but may serve as a point of departure for study.

Does the Board of Home Missions Put Too Much Money Into its Mission Churches?

THE Board of Home Missions has adopted a new policy with reference to the erection of Mission Churches. Years ago a Mission was organized and the crudest, rudest building possible was provided. The Mission was expected to do this work with a minimum of equipment. Generally the Mission had to struggle on for many years and frequently missed its opportunity in a given community. It remained on the Board for a long period of time and generally gave the impression upon the community as being a rather weak and inefficient enterprise.

Now all this has changed. The Board has reversed its idea of the purpose of a Mission in a community. It is put there to live *for* the community, not to live *off* the community; to serve rather than to be served. In order to do this it must be provided with a maximum of equipment. Like an individual it has a right to be well born and to get a proper start on its career. It is supposed to minister to the community, consequently, it must not be a parasite on the community. Its building must be adequate to enable it to do the work which it is expected to do. A Mission Church cannot supply this need, consequently the Board comes to its support. It would be a short-sighted policy for the Board to put money into an inadequate equipment. It makes for economy and efficiency to furnish a Mission with the best kind of a building. It is more economical to put a fair sum of money into a building that will challenge the community and will supply the community with spiritual life, than to be putting a small amount of money into a plant that will defeat the very purpose for which it has been erected.

The Forward Movement is making it possible for the Board of Home Missions to give most of its Missions now on the roll an adequate equipment. This will also aid those Missions to reach self-support at a far earlier stage and thus relieve the Board much sooner from its appropriations to the salaries of the Missionaries. The fact that there are self-sup-

porting churches that do not have as fine buildings as some of our Mission Churches have, is no reflection on our Mission Churches, but if the Board today, with its more recent policy and its larger vision, should be providing small and cheap and inadequate buildings for its Missions, then there would be cause for just criticism. The purpose of the Board is to develop the strongest and most efficient congregations in the denomination. This is a contribution to the real strength of the denomination and the cause of Christ in America.

NOTES

On Sunday, December 4th, the new Mission Church in Duquesne, Pa., was dedicated with appropriate services. This Church was erected at a total cost of \$52,000. The board made an appropriation of \$5,000 from its Forward Movement funds and in addition gave a substantial sum in the form of a loan. On the day of dedication over \$5,000 was raised in cash and pledges.

On November 13th, the first service was held in the basement of Emanuel Mission, Allentown, Pa. The Board of Home Missions was represented by its General Secretary and Superintendent J. M. Mullan. After the completion of its building this Mission will have one of the most complete plants in the denomination. Its location is very excellent and its prospects for growth are encouraging.

The Tabor Mission, Philadelphia, held its first service in the basement of its new church on December 11th. Rapid progress has been made on this building and it is hoped that the same will be completed early in March.

The Home Missions Council will hold its annual meeting in the Marble Collegiate Church, New York City, on Monday, Tuesday, Wednesday, January 9th, 10th, 11th, 1922. The address on Monday evening is to be on "The Relation of the Church to Industrial Workers and Their

Problems;" on Tuesday evening, "Inter-denominational Co-operation;" on Wednesday evening, "Race Relations." Arrangements have also been made for a conference with Home Mission workers on Friday and Saturday, January 6th and 7th, and for a spiritual retreat on the afternoon of Sunday, January 8th. in the Marble Collegiate Church.

A special Day of Prayer for Missions will be observed throughout Canada and the United States on the first Friday in Lent, March 3rd, 1922. It is proposed that this special day should be universally observed and that pastors and Missionary Committees should give it proper notice and place in their church programs.

The Executive Committee of the Board of Home Missions will hold its regular quarterly meeting at the Hudson House, New York City, on January 12th, 1922 at 9 A. M.

A picture of the new building for the Mission at Kannapolis, N. C., of which Rev. L. A. Peeler is pastor, is shown in this issue. This building is nearing completion and plans are being made for the Dedicatory Services on April 30th, at

which time there will be representatives present from all the Reformed Churches in North Carolina.

We also show a photograph of St. Luke's Mission, Baltimore, Md., of which Rev. Atville Conner is pastor. The building was erected in 1916, with only the basement completed. The building was recently finished and dedicated on October 16th, 1921, giving the congregation a beautiful auditorium and well equipped plant.

UPLIFTING THOUGHTS

They tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are
pressed

With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of east and west;
Thou art enriched in all things bought and
sold!

But dost thou prosper? Better news I crave,
Oh, dearest country, is it well with thee
Indeed, and is thy soul in health?

A nobler people, hearts more wisely brave,
And thoughts that lift men up and make
them free,

These are prosperity and vital wealth.

—Henry Van Dyke.



ST. JOHN'S CHURCH, KANNAPOLIS, N. C.

Dedication of Hope Church, Philadelphia

The following interesting account of the dedication of the new building for Hope Mission, Philadelphia, was prepared by a former pastor, Rev. E. H. Wessler, now of Cincinnati, O., and appeared in *The Christian World*.

November 6 to 13 was a season of great rejoicing in Hope Mission, special services being held at the dedication of the newly finished church building. A beautiful church structure now adorns the site on Haverford Avenue and Robinson Street, W. Philadelphia, where ten years ago stood nothing but an unsightly weed patch. This building represents ten years of labor in this mission, a realization of hopes, a reward for loyalty, a crowning of faith. The mission has experienced that God is love and that this love is perfect, never helpless, at all times omnipotent. It was the writer's privilege to deliver the German dedication sermon on Sunday morning, Dr. C. E. Schaeffer in the same service preaching the English sermon. A program of services extending throughout the entire week excepting Saturday had been arranged and speakers from Philadelphia, Brooklyn and Reading assisted with uplifting sermons and spicy addresses. Friday evening an organ

recital was conducted with C. Harold Lowden at the beautiful Moeller pipe organ. Special mention we feel should be made of the help our Home Mission Board has rendered this mission, another illustration of how our Home Mission Board is enabled through the Forward Movement to help struggling missions upon their feet. The members of the congregation did not let the opportunity pass to show their gratitude for this help by making offerings that meant sacrifice. Special gifts by members included all of the windows, the bell, lighting fixtures, pulpit, altar, baptismal font, pulpit and altar chairs, Bible, carpets, choir rail and curtains. Rev. Matzke has labored almost incessantly the past months to have everything properly attended to in the construction of the building, acting as overseer, building committee, laboring with his own hands, once nearly sacrificing his life through an accident while hanging the bell in its place, another time waiting throughout the night until 5 o'clock Sunday morning for the organ to arrive which was sent by truck. From all sides the writer heard "We owe much to our pastor that we now have this building." The consistory had decided to grant the pastor a week's vacation to regain his exhausted



HOPE
REFORMED
CHURCH
PHILADELPHIA

Rev.
S. H. Matzke,
Pastor



strength. It was a great joy for me to meet old friends and especially grateful am I to the family Nugent for the kind hospitality enjoyed in that home.

Treasurer J. S. Wise wrote his Observations for this number while in Pittsburgh between trains. From July to January his work caused him to visit the following places, besides attending to the Board's financial obligations and superintend, by correspondence, the many churches that are in course of erection:—Frederick, Md.; Wilkes-Barre, Pa.; North Wales, Pa.; Karmel Church, Phila.; Lancaster, Pa.; Pottsville, Pa.; Blue Bell, Pa.; Collegeville, Pa.; New York City; Roanoke, Va.; New Brunswick, N. J.; Womelsdorf, Pa.; Bethlehem, Pa.; Minersville, Pa.; Pittsburgh, Pa.; Uniontown, Pa.; Greensburg, Pa.; Altoona, Pa.; Tiffin, O.; Canton, O.; Akron, O.; Kenmore, O.; Dayton, O.; Johnstown, Pa.; Reading, Pa.; Baltimore, Md.; Lehigh, Pa.; Fern Rock, Pa.; Lewistown, Pa.; Allentown, Pa.; Hope Church, Phila.; Huntingdon, Pa.; Hagerstown, Md.; Scranton, Pa.; Brooklyn, N. Y.; Greencastle, Pa.; Duquesne, Pa.; Buffalo, N. Y.; State College, Pa.; Temple and Rosedale, Pa.; Tabor Church, Phila. At most of these places he delivered one or more Home Mission addresses, totaling seventy-four.

Some Things to Emphasize

A sermon by the Reverend George Ferguson Finnie, of Lewistown, Maine, on "The Church Of God—What Is it?" printed in pamphlet form has the following significant statement in the Foreword written by Alfred Williams Anthony, Executive Secretary of the Home Missions Council:

1. "The Church is people, and not property."

2. "The Church in a community is composed of all of the Christians in the Community, whom organizations may but imperfectly represent."

3. "Vital connection with the Head of the Church admits people into the membership of the real Church."

4. "Sanctification is the development of likeness of character in intimate relations with the Head of the Church in daily living."

5. "These plain facts need renewed emphasis."

University Commission on Race Questions

THE University Commission on Race Questions composed of College men of the South, is taking hold of racial injustice with a sincerity and earnestness that promises large results in the formation of a new Southern public sentiment. We quote from a recent appeal to College educated men.

"Society has a right to expect college men to help in moulding opinion and shaping conduct in matters of this sort. It is their privilege and duty to co-operate with others in leading crusades against crime and mob rule and for law and civilization. The college man belongs in the front rank of those fighting for moral and social progress. For this reason the University Commission makes its first appeal to you and urges you strongly to co-operate with the press, the pulpit, the bar, officers of the law, and all other agencies striving to eliminate this great evil, by speaking out boldly when speech is needed and letting your influence be felt against it in decided, unmistakable measure and manner.



ST. LUKE'S CHURCH, BALTIMORE, MD.
Rev. Atvill Conner, Pastor

"The inadequate provision for the education of the Negro is more than an injustice to him; it is an injury to the white man. The South cannot realize its destiny if one-third of its population is undeveloped and inefficient. For our common welfare we must try to cure disease wherever we find it, strengthen whatever is weak and develop all that is undeveloped. The initial steps for increasing the efficiency and usefulness of the Negro race must necessarily be taken in the school room. There can be no denying that more and better schools, with better trained and better paid teachers, more adequate supervision and longer terms, are needed for the blacks as well as the whites. The Negro schools are, of course, parts of the school systems of their respective states, and as such share in the progress and prosperity of their state systems. Our appeal is for a larger share for the Negro, on the ground of the common welfare and common justice. He is the weakest link in our civilization, and our welfare is indissolubly bound up with his.

"Demobilization of the army and the transition of industry from a war to a peace basis are creating many problems which can be solved only by the efforts of both races. The Negro, in adapting himself to the new conditions, should have the wise sympathy and generous co-operation of his white neighbors. It is to the interest of these, as well as of the Negro himself, that readjustment should proceed with the least possible difficulty and delay.

"We believe that this readjustment may be effectively aided by a more general appreciation of the Negro's value as a member of the community. Lack of sympathy and understanding between two groups of people frequently causes one group to regard the shortcomings of a few individuals of the other as characteristic of all that group. This is a natural tendency, but it is neither rational nor just, and it has proved, we believe, one of the great obstacles to the development of more satisfactory racial relations in this country."—*The American Missionary*.

Observations of the Treasurer

J. S. WISE

THE Christmas season is over. Due homage was paid to Santa Claus by both old and young—Jew and Gentile. What a merry time we had! Presents of all descriptions were given. Some were inexpensive, others the reverse. In all this the Jew and Christian found common pleasure and delight. Thus far the Christmas festivities found lodgment in every heart. There is "a parting of the ways" however, and while millions are content with the mere surface celebration of the day, there are millions of others who see deeper and whose enjoyments are intensified by innumerable thrills. To them the One whose birth was heralded with "Peace on earth, good-will toward men" was a real presence and without which the pleasures of the day would have fallen flat indeed.

After the experiences of the last seven years, one would think that the message of peace and good-will had lost its power and that its attainment is but a dream. Be that as it may, the fact is that at the time of this writing, there is a great peace conference in session in our own city of Washington that augers well for the future peace of the world. The outlook is bright and I am praying, dear reader, that by the time you may read these lines, the world shall have had the greatest *peace thrill* it has ever known or experienced.

It is a significant fact that among the most prominent representatives at the peace conference (I prefer to call it by that name rather than limitation of armaments) from China and Japan, we have a goodly number of the products of Foreign Missions. Who knows but that through the influence of these men, the whole future peace of the world is to be determined? Who knows but that through the influence of several of these men all of our own Reformed Church's work in China and Japan is to be justified? In the light of these possibilities, the few paltry dollars we have invested in our Foreign Missionary enterprise are as nothing. I am sure very many of our good people who have persistently criticised every effort of the Board to enlarge

and intensify this work, will see the foresightedness of these efforts. I believe we are now about to witness the first real and concrete evidences of the wisdom of Foreign Missions. May God richly bless and sustain the men upon whom such great responsibility rests.

Many people, in their thinking, insist that there is a well defined and distinct line of difference between Home and Foreign Missions. I fail to see it. I believe the Church should conceive of the work both at home and abroad, as its one great task. Now please do not confuse this statement and come back at me with the counter proposition that "soul winning" as its task claims priority. "Soul winning" and Evangelism are identical, and Evangelism is fundamentally the foundation of our whole Missionary task. Every church building, every educational building and every effort put forth by our Missionaries, wherever located, has efficient Evangelism for its supreme motive.

Efficient Evangelism often calls for costly buildings in Japan and China. Likewise does it very often call for costly buildings in America. Both Boards are trying to answer these calls. I am told that in China and Japan the people themselves are making great sacrifices to supplement the help given by the Church at large. It goes without saying that the Missions in the homeland are doing the same. Some people think when they see pictures of fine churches in the church papers, or on the screen, that the Board,

by the use of Forward Movement money is doing it all. Nothing of the kind! Wherever we are building, the people themselves are carrying the heaviest end of the load. They are all giving to their utmost capacity.

Let us summarize the objectives. The Home Board builds churches—adequate churches, for to build inadequate churches we now know is a waste of money. The Forward Movement supplements the work of the Mission congregations and makes possible an adequate plant where an inadequate one would have to be built without such help. An adequate plant makes for efficiency in Evangelism, Social Service and Congregational advancement. These newer plants are located in strategic places, where strong congregations will become large contributors to all the benevolences of the Church Home Missions, Foreign Missions, Orphans' Homes, Colleges, Seminaries, etc. At the same time they are building character in the lives of thousands of people in their several communities. No one can estimate the value thus contributed to our nation by our Home Mission congregations. Neither can any one estimate the value of their contributions in money and personality to our Foreign Missionary task. And so it goes until we find the concentrated product manifesting its power and influence in the great conference of the Nations with the great objective of "Peace on Earth, good will toward Men."

BOARD OF HOME MISSIONS General Fund Receipts for November

Synods:—	1921	1920	Increase	Decrease
Eastern	\$7,164.98	\$10,161.15	.....	\$2,996.17
Potomac	2,459.90	2,465.04	.....	5.14
Ohio	2,121.32	2,115.98	\$5.34	.....
Pittsburgh	550.00	3,036.04	.....	2,486.04
Interior	71.00	175.00	.....	104.00
German of the East	461.12	437.41	23.71	.....
*Central .....	.....	102.50	.....	102.50
*Northwest	25.00	.....	25.00	.....
*Southwest .....	.....	10.00	.....	10.00
Jewish	113.48	.....	113.48	.....
†W. M. S. G. S.	1,459.05	516.95	942.10	.....
Y. P. S. C. E. ....	.....	.....	.....	.....
All other sources	487.65	294.44	193.21	.....
Totals	\$14,913.50	\$19,314.51	\$1,302.84	\$5,703.85
Decrease for the month .....	.....	.....	.....	\$4,401.01

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$242.55 additional for Church-building Funds and other causes.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

THIS department in *THE OUTLOOK OF MISSIONS* began with the February issue last year. It was begun with the purpose of being of service to the readers along the lines of Social Service and Rural Work. What has been published was either written or selected with that in mind. There is no need for it all from any other standpoint. I am much concerned to know whether this purpose is being realized. There are those who say that denominational periodicals are not being read by the constituencies for whom they are published and who pay the bills. Are there readers of *THE OUTLOOK OF MISSIONS* in general and of this department in particular? If so, are there some who are sufficiently interested to write in and say so? I am anxious to know what anyone may have to suggest as to how this department may be improved and should appreciate co-operation in conducting it. An "open forum" might be tried upon subjects of interest if readers would like to try it.

SYNODICAL ACTIONS

In five of the eight Synods there are now committees on Social Service and Rural Work. Where committees had been in existence before the last annual meetings, they made strong, convincing pronouncements. Practically all the synods adopted resolutions urging the Washington Conference on the Limitation of Armaments to take steps looking ultimately to a warless world. The Eastern Synod calls upon the Washington Conference to adopt the principle of open agreements, openly arrived at; the principle of the open door; the principle of equality of race treatment; the pacific settlement of every international dispute; and Disarmament.

The Eastern and Pittsburgh Synods made clear and emphatic pronouncements on the industrial situation. The Pittsburgh Synod calls upon the Church to let her voice be heard in as certain tones as

the teaching of Jesus is clear and insistent on matters that involve the relations of persons to one another in industry where-in enter the moral and religious elements, but cautioned against dictating terms or policies that have to do with technical matters. The Eastern Synod "most earnestly affirms its conviction that our Christian duty toward the industrial order as ministers and laymen is neither to support capital nor to side with labor, but summon both to accept the principles of the Gospel of Christ and to make them dominant in all the relations of life." Both Pittsburgh and Eastern Synods recommend that their respective committees on Social Service and Rural Work consider the opening of fraternal relations with organizations of capital and labor; and the Eastern Synod requests the Commission to hold popular Laymen's Conferences on Christian Principles in Industry and International Relations.

The Central Synod declares it to be an important duty now of every minister to inform himself on the great social questions of the day and make these questions a matter of research and a subject of study and prayer for himself and his people.

Practically all the Synods took action expressing a realization of the importance of the rural problems and encouraging constructive efforts in behalf of the country churches. The Ohio Synod recommends that the rural pastors of the Synod be encouraged to attend Summer Schools for Rural Pastors and urges local congregations, where this may be necessary, to pay the expenses of their pastors. This Synod also recommends that its Theological Seminary, in the preparation of its curriculum, keep in mind the needs of the rural pastors and offer, if possible, special courses adapted to training for rural work.

Discussions on the floors of Synods clearly indicated that back of these actions

upon social and rural questions there is a growing social consciousness on the part of the people.

WHAT IS THE FUNCTION OF THE CHURCH?

This question is one that comes up quite easily today. The above synodical actions suggested it. Recently I attended a conference of churchmen and representatives of social agencies that had been called to consider what might be done by the churches to help make effective the recommendations of the President's Conference on Unemployment. A good deal of skepticism was expressed as to whether the churches could be depended upon to do anything in the matter. A member of the conference explained that the difficulty in interesting the churches in such matters is due to a prevailing theory that economic questions do not fall within the scope of the Church's business. Church people do not understand that such matters have any "spiritual" significance. *I wonder what readers of THE OUTLOOK OF MISSIONS think about this.* Apropos, when Bishop Manning recently assumed his duties as head of the Diocese of New York, he made a statement that has been widely quoted to the effect that the Christian ministry should include in its ranks exponents of a wide variety of opinions on social and economic questions. *Is there no danger from economic heresy in the pulpit?* The question as to the degree and manner in which the Church should attempt to influence men in their economic relations, was taken up some time ago and discussed by a group of Christian business and professional men in Chicago. This discussion, we are informed, revealed within this group, opinions ranging from extreme conservatism to pronounced radicalism. These extremes were expressed as follows:

- "1. The Church should limit itself to the personal relation of the individual to God and not concern itself with social relations or ethics.
- "2. The Church should oppose the capitalistic system with its private property in the productive re-

sources and its wage system as contrary to the principles enunciated by Christ. Pacifism should replace war, conflict and competition. Self-will should abdicate as a governor of human conduct in favor of the will of God as interpreted by the collective state. The government of men should be a pure democracy and should govern all the relations of men."

What do you think about this, Reader? Which is right? Are both wrong? What should be the attitude of the Church in these matters?

WHAT CAN BE DONE FOR THE UNEMPLOYED?

An article written for *Information Service* on "The Problem of the Homeless Man" by an expert in this field, contains suggestions that may be of service to readers of THE OUTLOOK OF MISSIONS disposed to help in the present unemployment emergency.

The homeless man is usually the single man, who, because of forced idleness at home, has gone elsewhere to seek work. He is usually worse off by following this course. The man with dependents is given preference and the single man comes second—if at all. When he finds it necessary to seek relief, he either makes application to a church, a relief agency, or solicits on the street.

Soliciting—"panhandling"—on the street holds many possibilities of harm—the chances of degeneration are very great. Ordinarily more money can be secured in this fashion and with greater ease than can be earned by work such as is generally available. In many cases the solicitor continues to live in this fashion. By this method it happens that people with the best intentions, who want to help him, become a party to his downfall.

True help offers to the needy man an opportunity to help himself and the man who applies for assistance for the first time does not expect any more than that. Every person who attempts to help a strange unemployed man should make an attempt to learn all he can about his possibilities and past experiences. If it is

not possible to go into details with every man who comes to you for aid, then he should be referred to someone who has the time and facilities to do a thorough job. The first aid a needy man should receive is to be supplied with food, a comfortable place to sleep temporarily, his clothes and body made clean and presentable. He is then in a position to do a great deal more to help himself than he would be if only the emergent needs of food have been met. Persons sincerely desirous of aiding the unemployed man who is forced to ask aid should, therefore, be acquainted with available agencies of relief and co-operate with them so as to render a real service and protect him from the possibilities of harm involved in his extremity.

Forward Movement in Japan

(Continued from Page 8)

places are concerned, the meetings on Rally Day were unprecedentedly good. In point of attendance and the fine spirit present, a grand success was the verdict. During October the Sunday School Conference previously mentioned was held with a large attendance. Special speakers from Tokyo and Yokohama were secured, and most of the Sunday schools had their representative present. Our Bible Woman's committee arranged for a woman's conference. Other conferences previously held, were also a success. This one was said to have been the largest and best of all. No doubt full reports of these meetings which were an inspiration to all

who attended, will be furnished for publication in the Church periodicals.

November, as already intimated, was given up to the consideration of Life Stewardship. December is to be devoted to the Every Member Canvass. Other subjects are already mentioned for consideration during 1922. Among these are that of the *Win-One* program, the idea being that during the year every church member is to win one other, so that the membership may be doubled. Still another is that the native contributions are to be increased by at least 20 per cent.

Our Publicity Committee sent out a poster consisting of a map of the field with places of work indicated and some explanations relative to the Movement. The map is in colors and rather attractive as well as instructive. In Akita province, at a certain railroad town where we have work, the station master is a Christian. This man has one of these posters in his public office where all can see and read who enter.

As compared with what the Forward Movement is in the home Church our *Baikwa Undo* is a small affair. But I am convinced that it is a movement which will mean a great deal for the Church of Christ in Japan; much for the work of our mission in North Japan. May this new effort for the enlargement and spread of Christ's Kingdom in Japan claim the prayers of the home Church is the earnest wish and prayer of

Yours in the Master's Service,
 JAIRUS P. MOORE.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for November

Synods	1920			1921			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$9,521.56	\$481.35	\$10,002.91	\$6,545.40	\$900.78	\$7,446.18		\$2,556.73
Ohio	2,406.56	1,446.58	3,853.14	2,121.32	620.00	2,741.32		1,111.82
Northwest	329.89	58.00	387.89	353.17	73.00	426.17	38.28	
Pittsburgh	3,036.03	1,075.70	4,111.73	550.00	170.00	720.00		3,391.73
Potomac	3,094.40	600.00	3,694.40	2,670.77	176.50	2,847.27		847.13
German of East	213.49		213.49	440.20	57.00	497.20	283.71	
Central	689.40	841.52	1,530.92	889.92	150.00	1,039.92		491.00
Interior	175.00	15.00	190.00	71.00	10.00	81.00		109.00
Southwest	513.96	10.00	523.96	572.73	5.00	577.73	53.77	
W. M. S. G. S.		2,251.25	2,251.25		2,772.80	2,772.80	521.55	
Annuity Bonds								
Bequests								
Miscellaneous		11.00	11.00		182.00	182.00	171.00	
Totals	\$19,980.29	\$6,790.40	\$26,770.69	\$14,214.51	\$5,117.08	\$19,331.59	\$1,068.31	\$8,507.41
						Net Decrease		\$7,439.10

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Send the Light

THE Foreign Mission Day Service for Sunday, February 12, 1922, has for its Title the very inspiring words: SEND THE LIGHT. One feels the urge of a call from the people who need the Gospel Light, and also a command from Christ, who is the true and only Light for all the world. The cover design is truly a work of art. It represents CHRIST, through the *Holy Bible*, pouring His light upon the people who dwell in spiritual darkness. The two lanterns—Chinese and Japanese—represent the lights of the old faiths which the missionary finds, and they are to convey the idea that they do not furnish the light that the people need, and hence many of them are calling to the Christians in America to send the Christ whose presence can illumine the darkness. Anyone who studies the design will see in it truths that will supply thought for a very forceful address.

Let Your Light Shine

What shall Christians do? They are to let their light shine before men. That which does not shine, is not light. God's people must be seen, and known, and felt. The world shall be able to tell them. It is not the will of the Lord that Christians should hide their religion. They shall "put on the whole armor of light" and "walk as the children of light." Religion and goodness are not to be kept a secret in the heart, but they shall be seen, and the sight of them shall inspire others. There is no warrant in the Word of God for a true Christian to be a secret Christian, or for a man to be a follower of Christ, and not a witness to Christianity.

A true Christian is God's sunshine in the world. We are to let our light *so* shine before men. A lamp may be so held in the hand as to *dazzle* the observer; hence it is not enough for Christians to shine, but to *so* shine that the light may be of use to

other people. There are men who have sufficient light to lighten a whole city, but the *so* is lacking in their influence, and they do not light their own little house. They have large capacity for anything, but for want of a proper focus, live as splendid nothings in the world.

A holy life is the perpetual miracle of Christianity. The fact that Christians live lives made beautiful and fruitful by the Spirit of God is an aid to convert the sinner from the error of his ways. It is the good life that men shall see and this will cause them to accept the Saviour. In this sense, the true Christian is a blessing in the world.

A Dime a Day Till Foreign Mission Day

To assist Sunday School Superintendents and Teachers in gathering a creditable Foreign Mission Day offering, the Board of Foreign Missions of the Reformed Church in the United States is distributing a number of neat folders called *Daily Dime Savers* in addition to the usual collection envelopes. There are pockets for the deposit of a dime each day in the month. It is earnestly hoped that the Superintendents will distribute them for the use of individuals and Sunday School classes, and that those to whom they are given will find them a real help in "boosting" the Foreign Mission Day offering. The Board needs, at least, \$20,000 to pay for the New Middle School Dormitory of North Japan College, Sendai, Japan.

Almost \$500,000 for 1922

An item of business that required the most careful consideration by the Board of Foreign Missions of the Reformed Church in the United States, at its Fall Meeting was the budgets of the Japan and China Missions for the year 1922. Fortunately the Finance Committee had carefully examined the estimates, submitted by both

the Japan and China Missions, as also taken into account the probable income of the Board for the current year so that it was easier to determine these budgets. After scaling the budgets down as low as possible, the following amounts were proposed by the Finance Committee and approved by the Board: Japan Mission, \$264,015.00; China Mission, \$129,821.30; Home Expenses, \$50,000.00; Total, \$443,836.30. It is evident from these figures that the Board will need every dollar, and more, of the Apportionment of 80 cents per member, besides very liberal special gifts in order to provide this amount of money.

Confident But Cautious

While the Board of Foreign Missions of the Reformed Church in the United States has all confidence that the full amount of the Forward Movement Budget of \$10,850,000.00 will be provided during the Five Year period, yet it has taken action that new work in Japan and China shall be undertaken only on the basis of the amount received from the Forward Movement during the preceding year, and that the missionaries select only such advanced work from the Survey of Needs as are most necessary for the present expansion of the missions. The Board has also decided since a number of new needs have had to be supplied since the launching of the Forward Movement, which were not included in the Foreign Mission Surveys, that these items should be charged to the Forward Movement Fund and that the accounting of these items should date from the special meeting of the General Synod held at Altoona, Pa., March 4-6, 1919.

Japanese Living Costs Outstrip American

Telling a Washington audience that cost of living in Japan is higher than in America D. Tagawa, member of the Japanese Parliament, declared that in Tokyo chickens cost \$1.00 a pound, pork chops 50 cents, beefsteak \$1.00, sugar 16 cents, potatoes 3 cents a pound, bread 10 cents a pound, milk 38 cents a quart, with house rents and building costs soaring.—*Sun, Baltimore.*

Life and Immortality Brought to Light Through the Gospel

H. K. MILLER

Have you ever attended the funeral of a pagan? If not, you can hardly appreciate how the faith of the Son of God robs death of its sting and the grave of its victory. The prevailing note at a pagan funeral is one of sadness unrelieved by any assured hope. The pagan can do scarcely more than resign himself to the inevitable and repeatedly sigh: "How sad!" On the other hand, let the following extract from a letter just received from one of our Japanese ministers indicate how an Oriental upon whom the Light has shone feels when death invades his home:

"I have had the bitter experience of losing my dear (younger) sister last Spring and my most beloved wife last Summer. But it was also a precious experience. Truly I did suffer, and am suffering still. Left with three young children, for a time I did not know which way to turn. However, though I do not fully understand God's will, I cannot doubt His love. The words 'God is love,' I most firmly believe. My purpose is hereafter to preach the Gospel in the confidence that the time will come when I shall understand the will of God who took my wife. Meanwhile I look forward to the time when I shall meet her again in Heaven."

Japan's New Prime Minister

The new premier appointed to succeed the late lamented Mr. Hara is Viscount Takahashi, a member of the former Sendai daimiate. He has a romantic career, having been one of the first young men sent to America for study. On his way across he was robbed of his money, and had to earn his way in California by doing house work. He has shown himself a great financier, having been successively president of the Yokohama Specie Bank and of the Bank of Japan. He has much interest in Sendai, and a few years ago made a contribution of 500 *yen* to North Japan College.

OUR FORWARD MOVEMENT AND THE FOREIGN FIELD

AS I study the work of Foreign Missions of our Church, I see more and more the Hand of God in the planting, the manning and the equipping of our two promising Missions in Japan and China.

There is every reason for encouragement so far as the growth and the prospects of the work go.

No other Church has had greater favors shown it than ours in its work of Foreign Missions. Others paved the way for us in every field. No missionaries have been more zealous. Our schools of learning are a credit to the men and women who laid their broad foundations. The graduates have gone into many lands. Two of them are now at Washington attending the Conference on Disarmament. The work of Evangelism is ripe for a great ingathering. Our hospitals are life-preserving and soul-saving in their influence. We have a self-sacrificing body of native workers. These earnest Christians prove their faith by their works. Everything teems with hope.

But what Mr. Balfour, of England, said of the world is equally true of our work of Foreign Missions. He said: "The world is in a rut." Anyone who views the prospects in Japan and China, and the needs of our Missions, will say the same thing. "Our work in Japan and China is in a rut." I thank God that the rut is not so deep that we cannot get out of it. And the Board of Foreign Missions and the Missions in Japan and China are look-

ing with wistful eyes to the Church, through the Forward Movement, to supply the men and the means to keep the chariot wheels of the Gospel from sinking still deeper into the mire.

A few statistics will show the strength as well as the weakness of our Missions in Japan and China.

What We Now Have

Foreign Missionaries	92
Native Workers	320
Organized Churches and Preaching Places	162
Communicants	4,179
Sunday Schools	124
Sunday School Enrollment.....	9,010
Schools and Kindergartens	33
Pupils	2,448
Hospitals and Dispensaries	6
Individuals Treated	10,063
Total Valuation of Property:	
China Mission	\$160,000.00
Japan Mission	725,000.00
	<hr/>
	\$885,000.00

In good faith, under the spell of the guiding influence of the Spirit of God, the Board, with all other Foreign Boards, was led to adopt a Foreign Mission policy, in March, 1909, and we believe it sets forth the future as well as the present needs of our fields in Japan and China, as also our responsibility for a share in the deliverance of a portion of the Mohammedan World from the yoke of cruel oppression.

Twelve years ago, when we spoke of the



A WINTER SCENE IN NORTH JAPAN. THE HEAVY SNOW HAS BEEN SHOVELED FROM THE ROOFS AND NOW FILLS THE STREETS COMPLETELY

responsibility of our Church for ten millions of souls in the non-Christian world, at an annual expense of \$1,000,000, some people thought we were mad. "Millions" then was an unheard-of term, but the Forward Movement has taught us, at least, to pronounce the word with ease, and with some degree of satisfaction.

Unless all signs fail, the work of the Forward Movement will mark a turning point in the history of our Church and a determining epoch in the destiny of our work in Japan and China.

This is not only a time to plan for and to begin to do larger things in a constructive way, but it is also a time to confront the Church, as never before, with the idea of the permanent value of Foreign Missions. Is there any other work that is being done by the Christians of today that augurs so much for world peace as the foreign missionary enterprise?

Brethren, we have been so slow as a Church to grasp this great truth, that *the big work of the Christian Church is the work of world evangelization*. I have been in the ministry throughout the entire period of our really active foreign missionary work. I have been identified with the Board of Foreign Missions for a period of over thirty-four years, and I know whereof I speak when I say that the Church has never yet appraised this arm of its work at its full value. Until recent years, few pastors have risen to the heights where they were willing to conceive of the Gospel as world-conquering and to accept as their working principle that "the missionary enterprise is the Christian campaign for international good will." Our work of Foreign Missions must now be built on a program so large and so daring as to challenge the interest of all the active members of our Church. The World War has taught us the lesson that a great response can only be brought out by a great appeal. We have seen what we can do in time of war. Shall we do *less* to bring about the reign of peace on the earth?

The two pivotal nations that occupy a central place in the thought-life of Washington at this very hour are Japan and China. Years ago it was said, "Japan



JAPANESE WOMAN TRAVELING ON SKIIS

leads the Orient," and "the Chinese question is the world question of the twentieth century." If the present day signs are not altogether misleading, our great statesman, John Hay, was right when he said, "The storm centre of the world will gradually pass from the Balkans, from Constantinople, from the Persian Gulf, from India, to China." Do we not see a fulfillment of that very prediction at this very moment?

God has given our Church a place of strategic importance both in Japan and China. Our Mission in Japan is in control of the Tohoku, a field that is hard and difficult, but most promising. The very fact that Hunan Province, where our Mission is located, is the battlefield for the Northern and Southern soldiers in China proves its *key* situation to the very heart of that vast Republic.

As we think of our "spheres of influence" in Japan and China, of the great masses of humanity that are hungry for God, and of the few workers among them to break the Bread of Life, would to God that the men and women here assembled might, at least, during the Forward Movement Campaign, adopt as their motto the sane remark of a lady of culture who saw the world needs, and said: "I will give up the smaller duties of life and I

will devote myself to the larger work of Foreign Missions."

What We Need in Japan

North Japan College	\$110,000
Miyagi Girls' School.....	22,000
Kanda Tokyo Church.....	40,000
10 First-Class Chapels and Par- sonage Plants	125,000
20 Second-Class Plants.....	100,000
8 Third-Class Plants	16,000
4 Kindergartens	17,500
2 Hostels	20,000
Social Service Building, Yam- agata	10,000
13 Missionary Residences.....	166,500

What We Need in China

28 Chapels and Lots.....	\$60,000
Huping College.....	45,000
Eastview Schools.....	40,000
Ziemer Memorial Girls' School..	8,000
Shenchow Girls' School.....	20,000
Hospitals	40,000
Day Schools.....	11,600
12 Missionary Residences	78,500
25 Native Workers' Residences..	27,000
Hunan Union Theological School (Our share)	17,500

The needs of our Foreign Missions as here spread before you again are no new discovery. They have not been made to order for the Forward Movement. Our missionaries have been pleading for chapels in Japan and China for years and years, but the only reply that the Board could make was: "For want of funds, we do not see our way clear to grant the request." Brethren: I have had to record that reply so often that I regard it now as a piece of pious sacrilege. The only great item in the Survey of Needs for Japan, which has not been before the Board and the Church for ten and fifteen years, is the rebuilding of the Middle School Building and the Dormitory of the North Japan College at Sendai, which, by the way, were laid waste by fire about the same time that the General Synod was in special session at Altoona, Pa.

In many places our Japan Mission has carried on evangelistic work for thirty and forty years without houses of worship. Has any denomination tried such an ex-

periment in America among Christian people, and at the end of thirty years received an appeal for a chapel? Is that not a proof on the part of our Japanese Christians of their devotion to Christ and of their faith in our Church? What applies to the need for chapels in Japan is equally true of the need in China.

For 20 to 40 Years WITHOUT a Chapel

Year Organized.	Place (Japan)
1881	Furukawa
1886	Kaminoyama
	Nakamura
1888	Nagaoka
	Tsuruoka
1889	Haranomachi
	Matsuyama
1890	Kawamata
1891	Aomori
	Nagamachi
	Sukagawa
1892	Akita
	Masuda
	Ogawara
1894	Ichinoseki
	Kakuda
	Taira
1895	Marumori
1898	Sakata
1899	Koriyama
	Miharu

There are also 20 places organized since 1900 without a chapel.

But besides the urgency for chapels, school buildings and missionary homes, there is a crying need for more workers. The Church should furnish immediately, an additional teacher for the Ziemer Memorial Girls' School at Yochow City, and an additional teacher for the Girls' School at Shenchowfu. Two additional teachers are an absolute necessity for our Huping College at Yochow City; two medical missionaries for our undermanned hospitals at Yochow City and Shenchowfu; three evangelistic missionaries for the unoccupied areas in our promising evangelistic fields. The only human power that avails on the Mission field is manpower. When one of our missionaries drops out of the work, it is very hard to fill the gap. Here at home it is different. You can find substitutes for vacan-



cies in our institutions of learning, in our hospitals, and in our congregations. It took only a few months to fill the vacancy in our Theological Seminary at Lancaster, Pa. Our Board of Foreign Missions has not yet been able to find a man to fill the vacancy in our China Mission caused by the martyrdom, in June, 1920, of our noble missionary, Rev. William A. Reimert.

What We Need—Men!

78* Additional Missionaries:

Japan, 11 men, 9 women.

China, 16 men, 5 women.

Moslem Station, 5 men.

The funds to equip and send them will need to come from the Forward Movement.

I do not wish to leave the impression upon you that in this brief address I am playing a good deal with the tremolo stop. No, indeed, on the contrary, I want you to feel, and feel it keenly, that the hour has struck when we want the whole Church to hear, and to hear with no uncertain sound, the open diapason of our needs in Japan and China, not to lose sight of our Moslem responsibility as set forth in the Forward Movement budget. And we want the Church to know that our only hope of seeing these pressing needs supplied, will depend upon the complete success of the Forward Movement. It will

* Including wives.

not do to halt at six and one-half millions. That will spell one-half defeat for the future of our Foreign Missions.

Frequent inquiries reach the headquarters of the Board: "What is the Forward Movement doing for the work of Foreign Missions?" Up to November 9, 1921, the total amount received from the Treasurer of the Forward Movement is \$214,709.12. Of this amount \$44,210.00 is in Liberty Bonds and these are being held until they can be sold at par value. A considerable amount has been applied toward the outfit, travel and support of the thirty new missionaries, including wives, sent out during the past two years, the purchase of land for school and chapel purposes; the erection of six missionary residences, chapels, and a large amount towards the erection of the Middle School Buildings of North Japan College.

WHAT the Forward Movement Has Thus Far Made POSSIBLE for Foreign Missions

30 New Missionaries.

6 Missionary Residences.

Land Bought for Schools.

Land Bought for Chapels.

Rebuilding Middle School, North Japan College (in part).

European Relief.

Have in Liberty Bonds, \$44,210.00.

Do you know that I feel a little about the Forward Movement as the young man felt who was out riding with his sweet-

heart? On the way he said to her: "Jane, will you marry me?" She replied, "Yes, John." Then there was a strange silence. After riding along for a while, Jane said to John: "John, why don't you say something?" To which he replied: "There has been too much said already."

My dear brethren: We have been *hearers* of the Forward Movement, and *sayers* of the Forward Movement, now let us be *doers* of the Forward Movement! When I think of all the publicity that has been given the Forward Movement through the millions of Forward Movement Bulletins, and the thousands of *Reformed Church Messengers* and *Christian Worlds* and *Reformed Church Records* and **THE OUTLOOK OF MISSIONS**, above all, the Forward Movement Handbooks and the Minute Men and the other splendid literature issued by our competent staff, I feel like calling to high heaven and crying out: "Good Lord, what more do you need to make all our pastors and members see their duty drawn out in living characters!"

There is a whole lot of horse sense in the old darkey's saying: "A whole lot o' de talk dat goes 'round," says Uncle Eben, "ain't no mo' real help in movin' forward dan die squeak in de axle."

Your missionaries in Japan and China, their native co-workers and the thousands of native Christians, all join the members of the Foreign Board in a sincere confession that the time is at hand for the Reformed Church to take account of its material and spiritual resources, to face its share of world evangelism and to provide the means to accomplish the task. We are able to do it; may God make us willing in the day of His power.

The evangelization of the world is the final objective of the Church of Christ. If we are unwilling, as a branch of that Church, to accept that challenge, we might better not exist as a denomination. The greatest fact in the world today is the potency of Jesus Christ. I believe that the life of the world is being shaped by the power of Christ, through the preaching of His Gospel. "When these things begin to come to pass, then look up, for your redemption draweth nigh."



FAITH

Letters of Dr. Hoy

IX

Huping College, Yochow City,
Hunan, China.

September 10, 1921.

Dear Friends in the Reformed Church:

Yanglowsze is the farthest point in our field towards Hankow. In the frequent warfare of the last ten years it has been a hotly contested battle ground; and during the present civil strife between Hupeh and Hunan, we have had stern evidence that it is still a well-known place on the map of this part of China. The town has, of course, suffered; but God cares for His own through all storm and stress, as we know.

A Japanese teacher once said to me when I showed impatience at some detention, "We have all the time there is; why should one fret?" On another occasion, I saw an old man and his wife enter the station at Shiroishi and find that their train had just left. The man pulled out his pipe and began to smoke complacently, saying to his companion, "Well, we are in time for the next train." That philosophy of life is "not half bad," as the Britisher would express it. At any rate, when in the dead of night you cannot learn when the train from Changsha will arrive, what is to be gained by criticism of the railroad management? You simply must wait until the train really does come around that curve. If you cannot console yourself with the weed, there is the celebrated Interpretation of Oriental Life, as Kipling sees it, to help your vexed soul to regain its composure.

The dark night trip at last brings us to our destination. To reassure our doubting minds we are comforted not a little to see Evangelist Hsiang and Teacher Liu, who have come to meet us and greet us. Chairs have been made ready to carry us about a mile through the dense darkness. You go along on a long embankment of the railroad and hold your breath for fear that the men will roll down into the rice fields of mud and water. Is it any wonder that one's mind travels back to a trip across the City of Tokyo, made more than thirty years ago, when the writer was dumped in the dark, dead night

into a dirty canal and had his wedding suit ruined? Some memories are slimy. Blessed is the old man whose memories have to do only with material filth.

As usual, some of the students and church members are out to greet us. Sleep cannot keep them from the real demonstration of a hearty welcome. It is a live dream. How many such welcomes have cheered us on the way for more than sixty years! Thank God for a host of congenial souls in three countries whom we glorify with the name of FRIENDS! THE COMMUNION OF SAINTS. SOME IN HEAVEN AND SOME ON EARTH! The present unsettled conditions of a deeply troubled world cannot weaken the grand old name, FRIEND, especially because Christ says, I have called you friends. Men never weary of Heart Rule.

It is never too late to sleep, as some one has said. Then off to bed. On a Sunday morning in an Outstation all is astir with the crowing of the cock. Before it is fully daylight an old farmer arrives, having started from his home in the dead of the night. He does not weigh his worship on the fickle balance of the weather. His heart is right with God, although his boots are muddy and his clothes wet. His smiles are hearty and refreshing. Most of you would not allow this man in your parlor; but our Father, I think hath said unto this childlike soul, Thou art my son, come into the house.

Here again the preacher resorts to the Socratic method of holding forth the truth; and these boys are alert to hear and answer. The fathers and mothers are simply surprised at the readiness displayed by their sons. Do you not think that this parental interest is the golden key to their hearts? It has been found so in many lands of missionary endeavor. FROM THE CHILDREN TO THE HOME!

Yanglowsze is probably one of the most promising places in our Yochow field. The Chapel work, Woman's work and the School enterprise are all headed in the right direction and we may confidently expect great things of the Lord among these interesting people. It is felt, however, that more room is needed. The three

branches of work are too closely crowded and, as all men and women are human, there is more or less friction, and in one sad case a worse evil fell upon the place. All in all, we have here a work that delights one's heart of hearts in the Master of this vineyard. May He ever be the true vine unto these brethren, their life in Him and His life in them, that they may bear much fruit.

Sincerely yours,
WILLIAM EDWIN HOY.

X

Huping College, Yochow City,
Hunan, China.

September 18, 1921.

Dear Friends in the Reformed Church:—

Linsiang is one of the first local names learned by the writer upon his arrival at Yochow City. It is now almost of daily use with us, as we have a number of good students from that place. This town can now be easily reached by a few hours' run in a steam launch. You will, of course, not look for the comforts of the great ships that ply on the Atlantic. You must rub elbows and crowd shoulders with all sorts of people; but if you take it all with good nature, you will have some happy surprises in your intercourse with your fellow passengers. We learn here, as a great writer observed elsewhere, that if you smile at the world the world will smile back at you. This attitude is a looking-glass worth polishing. All the world over you will find this true.

It has been raining and as we stop at the point where passengers for Linsiang must go on shore there is nothing but a steep, slippery bank, with mud a foot deep, to invite us ashore. Here again a pleasing act of kindness is our good fortune. A young military officer takes in the situation at a glance. He says the old pastor must not attempt to wade through that mire. He makes provision to have the old man conducted up the steep bank to the comfortable chair that was sent for the officer himself. It is a mile from this mud-hole to the Chapel and the path is a beaten mire. I must take the chair and he will walk. After some talk back and forth, the missionary at last consents to

accept this attention from the young stranger. The carriers have the same spirit of good will and are careful to go cautiously so as not to dump me into the stream of mud. Who would not appreciate this act of kindness to a stranger and a foreigner? The Chinese world does not all hang under a black cloud. The spirit of war and untold cruelty may darken the political skies, but, now and then, the bright sun of the common humanities breaks through to cheer one on his pathway.

In the Chapel we are soon made comfortable; and pleasant conversation enlivens the occasion. Later a few men gather in a small room and we have prayer together on topics that have pressed in upon some of these souls. Then follows what is perhaps the most confidential spiritual conversation of all my life. In that quiet hour I told those men some of the most reassuring experiences of my missionary life. It confirmed the faith of those brethren to follow the evident providential leadings in my life. What a blessed faith it is that can take fast hold of the FATHER'S hand and tell others also how to do it. He leadeth me, O blessed thought! Life is then one long joy.

The students, the members of the Chapel and the inquirers assemble reverently on Sunday morning for study and worship. The atmosphere of the place proves the faithful work of Evangelist Gan and his wife and of the teachers of the Boys' Day School. We are not unmindful of THE PRESENCE. The people know it is good to be here. An old man who has dropped in out of mere curiosity wants to know what it is that the Christians have and he does not have. Do you think much time is lost in gladly telling him? May he indeed soon find the true source of a confident life in Christ Jesus.

The outlook at Linsiang is encouraging. The community has reached that stage which allows us to plan larger things for the Kingdom of God. The necessity is upon us to plan for the enlargement of both chapel and school. For this enlargement of our work there more land and building will be required. The Forward Movement Budget will make provision

for these plans. These opportunities certainly give us new visions and a full measure of confidence. The open doors in China invite **YOUR BEST EFFORTS**. Do you see?

The recent hostilities between Hupeh and Hunan brought their measure of calamity and suffering upon Linsiang; but the people will soon go on again as if nothing had happened. All that the great mass of people in China desire is, to be left in peace and the privilege of earning their daily rice. Let them in addition find the **PRINCE OF PEACE**, and all will be well. Unto this end let us serve them in the **SPIRIT**. Our **FATHER** calls this people unto Himself.

Sincerely yours,
WILLIAM EDWIN HOY.

Kai-rwen Li

Last Wednesday night the members of the highest class in the Middle School asked permission to go to the Hospital to see Kai-rwen Li. They said Kai-rwen had sent for them as he thought he could not live through the night and he was loathe to leave his classmates. He had only one relation, a cousin who was out in the country beyond call, and his classmates stood in place of relatives to him. Of course I permitted them to go and they bade their classmate farewell.

However Kai-rwen lived through that night. The next evening when I went to see him he was very weak and growing weaker every hour. Being unable to talk, he folded his hands together and moved them up and down signifying his gratitude for what we had done for him. When I asked him whether he had any fear of death, he answered by a most decided negative movement of his right hand. The next morning, Friday, September 23rd, he crossed over the river into the life beyond.

Kai-rwen Li entered the Eastview Schools eight years ago. He has been supported by friends in America ever since he entered the school. He was a good student and studied very hard. The class to which he belonged runs a general average of nearly ninety, and his grades were close to the average. He tried to make the most of his opportunities and while not one of the best his work was

always good. When he was sent to the hospital for treatment and it was discovered that his was a hopeless case of tuberculosis of the lungs, he did not give up hope. It was his strongly expressed wish to re-enter school, overtake his class by hard work, and graduate with them next spring.

He early joined the Inquirers' Class conducted annually in the school, and several years ago was baptized into his Lord and Saviour Jesus Christ. As stated above, he died with a full trust in Jesus, and in death, as in life, witnessed to the saving truth of the Gospel and the reality of the life lived in His Kingdom.

The teachers and students of the Eastview Schools, together with a few church members, buried his body on Friday afternoon at 3 o'clock.

The friends in the Home Church who have been helping Kai-rwen Li to obtain his education may know that their kindness was fully appreciated by him and by the missionaries in charge of the Boys' School work at this station. We believe that by his progress in the Christian life, by his work as a student, and by his courageous death, he has shown that their kindness was not in vain.

J. F. BUCHER.

(Continued from Page 32)

he wants to show Him to those most in need of Him, and of the new hope He gives. Mr. Kagawa's life is a remarkable phenomenon in the Japan of today, and the profound impression he is making is one of the signs of the times. The day is breaking in Japan.

Sendai, Japan.

D. B. SCHNEIDER.

Oratory in North Japan College

In the annual oratorical contest in Sendai in which eight schools participate, first prize was won this year by a North Japan College student. The "model oration," delivered while the judges are deliberating, was given by a former North Japan College man, now a student in the government college. North Japan College students are stimulated to think, and to think more widely, than is the case in the government schools.

JESUIT MISSIONS IN JAPAN THREE HUNDRED YEARS AGO

BY REV. J. B. RUST, D.D.

MANY remarkable events occurred in the Sixteenth century, not only in the European states, but also in Japan. In the second half of the century three great political leaders appeared there, and in succession controlled the destinies of the Japanese people. Those three men, Nobúnaga, Hidéyoshi and Iyéyasu, possessed unusual administrative genius. In response to the needs of the time and equal to the task, they helped to mould the looser ancestral feudal system into unity under the direction of a central military government.

The effort to introduce Christianity in its Roman Catholic form into Japan happened in this same time-period. That foreign missionary movement was conducted by the Portuguese Jesuits under the leadership of the Spanish churchman, Francis Xavier, who entered Japan with his followers in the year 1549. By the year 1581, the Jesuits had established more than two hundred churches and had brought eleven daimyo, or provincial lords, under their control. This shows how rapidly the invasion of the new religionists extended its power. Some historians say that the dynastic rebellion in the imperial house in the Twelfth century and the Jesuit missionary movement in the Sixteenth century were the two greatest dangers which ever threatened Japan.

This fact Nobúnaga fully realized, even though he lent encouragement to the Jesuits, largely on political grounds in his measures against the Buddhist priests, without ever intending to join their fellowship or to become a Christian. When finally he decided to break down their activity and to root out their religion, he was restrained by his cautious advisers, who feared that an upheaval might take place throughout the country. The assassination of Nobúnaga in 1586, prolonged the period of toleration.

Hidéyoshi, his successor, during the beginning of his reign, continued to pursue with great vigor the policy of military centralization without being able to

fortify the country against the further aggression of the Jesuits. But when the latter, following their early mild and persuasive method, became fiercely intolerant, countenancing the burning of thousands of Buddhist temples, the destruction of works of art, and the killing of Buddhist priests, Hidéyoshi realized as never before that a great danger menaced the Japanese people. At that same critical moment the tide of popular feeling began to turn against the Jesuits. This reaction set in about one year after the death of Nobúnaga.

In the year 1587, Hidéyoshi destroyed the churches in Kyoto, Osaka and Sakai, and drove the Jesuits from the capital. The priests withdrew to places of safety and ceased to preach in public. In the year 1591, a body of Franciscan friars came from the Philippine Islands, in company with an embassy, and were permitted to enter Japan on the condition that they would refrain from preaching their religious doctrines. But ere long they flagrantly broke their promise, and as a result Hidéyoshi in his wrath crucified six Franciscans, three Jesuits, and a number of their lay sympathizers in Nagasaki. The bitterness and drastic action of Hidéyoshi deepened the sentiment against the foreign faith.

The death of Hidéyoshi in 1598, revived the hopes of the Jesuits. His successor, Iyéyasu, permitted them to return to Kyoto, Osaka and other centers. He calmly allowed them to carry on their activity until he had succeeded in unifying both his friends and his enemies among the so-called Christians, and in solidifying his power. In 1606 he issued an edict against further missionary work and commanded those who had adopted the foreign faith to abandon it. But the missionary agency continued as before. Not only Jesuits, but also Dominicans and Franciscans were engaged in the propaganda. By the year 1614, fifty-six of the sixty-four provinces of Japan had been brought under the influence of Roman Catholicism. In that year the Govern-

ment decided to suppress the foreign faith by means of drastic measures in order to deliver and to save Japan from the grip of a dangerous and enslaving politico-religious invader. How was this accomplished?

Like his predecessors, Nobúnaga and Hidéyoshi, Iyéyasu was a farseeing statesman, but possessed greater shrewdness and caution than they did, and was far more courageous. He had before him the record of Jesuit intolerance during the reign of his two commanding predecessors and decided that Roman Catholicism constituted a grave political danger.

Prior to this time, 1614, Iyéyasu had been given the opportunity to inform himself of the subject of Christianity. In the year 1600, Will Adams, an English pilot in charge of a Dutch ship, arrived in Japan. He left Europe on his voyage in the year 1598, just ten years after the defeat of the first, and one year after the ruin of the second, Spanish Armada. He belonged to the memorable Age of Queen Elizabeth, who was still living. He had breathed the air of larger freedom and had seen the light of a new day. Only one hundred years had passed by since Columbus and Vespuccius had crossed the Atlantic, and less than eighty years since Magellan and his men had traversed the Pacific ocean, a feat of almost incredible adventure and heroism. For:

"They were the first that ever burst
Into that silent sea."

Adams was unquestionably familiar with the achievements of John and Sebastian Cabot. It has been conjectured, moreover, that he may have even known Sir Francis Drake, who commanded the English ships against the Spanish fleet, and with the help of Holland shattered the power of Philip II. Later on Admiral Drake added still greater luster to his name by circumnavigating the globe, the second seaman in all history to accomplish this momentous deed.

When the Dutch ship landed in the port of Kyushu, Adams and his comrades were taken into custody and sent to Osaka in response to an order from Iyéyasu, who wished to see and talk with them. The embarrassment shown by the Jesuits because of this event did not escape the

eagle eye of Iyéyasu. The journey to Osaka met with some delay, as described by Adams in a letter to his wife, in which he says:

"Daily more and more the Portugals incensed the justices and the people against us. And two of our men, as traytors, gave themselves in service to the king (daimyo), being all in all with the Portugals, having by them their lives warranted. The one was called *Gilbert de Conning*, whose mother dwelleth in Middleborough, who gave himself out to be marchant of all the goods in the shippe. The other was called *John Abelson de Owater*. These traitours sought all manner of wayes to get the goods into their hands, and made known unto them all things that had passed in our voyage. Nine days after our arrivall, the great king of the land (*Iyéyasu*) sent for me to come unto him." (Letter of Will Adams to his wife.)

"The Jesuits and the Portingalls," he further wrote, "gave many evidences against me and the rest to the Emperour (*Iyéyasu*), that we were theeves and robbers of all nations, and that were we suffered to live, it should be against the profit of his Highnes, and the land."

In spite of intrigue, intimidation and slander the Protestant pilot, the "heretic" Adams, was taken into the presence of the great king. Both men were at once strongly attracted to each other and their interview lasted far into the night. Iyéyasu centered his questions upon politics and religion.

"He asked whether our country had warres," says Adams. "I answered him yea, with the Spaniards and Portugals—beeing at peace with all other nations. Further he asked me in what I did beleeve? I said, in God, who made heaven and earth. He asked me diverse other questions of things of religion, and many other things: As, what way we came to the country? Having a chart of the whole world, I showed him through the *Straight of Magellan*. At which he wondered, and thought me to lie. Thus, from one thing to another, I abode with him till midnight. He viewed me well, and seemed to be wonderful favourable."

Iyéyasu held three interviews with Adams and after the third one gave him his freedom. From that time on he served the king in the important capacity of daily counsellor, received many presents from him, was made a member of the Samurai, and given a lordship with lands and servants. But he was never permitted to return to England even on a visit.

The influence of Will Adams in Japan seems to have been far-reaching and powerful. And yet there is no ground for believing that he helped in any measure directly to shape the outcome, the final result, of the information which he imparted to Iyéyasu. In a letter dated, January 12, 1613, he writes;

“It has pleased God to bring things to pass, so as in ye eyes of ye world (must seem) strange; for the Spaynard and Portingall hath bin my bitter enemies to death; and now they must seek to me, an unworthy wretch; for the Spaynard as well as the Portingall must have all their negosshes (negotiations) go through my hand. I pleased him so that what I said he (Iyéyasu) would not contrarie. At which my former enemies did wonder; and at this time must entreat me to do them a friendship, which to both Spaniards and Portingals have I doen: recompencing them good for evill. So, to passe my time to get my living, it hath cost mee great labour and trouble at the first, but God hath blessed my labour.”

Hidéyori, only twenty-three years of age, the son of Hidéyoshi, favored the Jesuits and friars, but was supplanted by Iyéyasu. He dwelt in the mighty castle of Osaka, which had been built by his father, Hidéyoshi, and had been converted into a refuge for the adherents and propagandists of the foreign cult. The discovery that the castle had become a center of intrigue against the emperor, led to a declaration of war against the young man and the destruction of the castle by fire. Hidéyori lost his life in the flames and one hundred thousand persons perished in the conflict. This event occurred in 1615.

Iyéyasu died in the following year and his son, Hidétada, issued an edict against the foreign cult and its representatives, which was sweeping and merciless in char-

acter. He knew everything that was going on, and enforced his edict through the agency of the most perfect system of espionage ever devised, with such searching and relentless effect that the Roman Catholic form of Christianity was extirpated from Japan. The history of the misdeeds of the Spauiards and the Portuguese in the islands of the Caribbean Sea, on the Isthmus of Darien, in Peru and Mexico, against the Moriscoes, the Christian Moors in Southern Spain, and against the Protestants in the Netherlands, at the instigation of Philip II. and the Duke of Alva, had been carried to Japan. Iyéyasu learned that the Western religion demanded obedience to the Roman Pontiff as the one supreme duty to which all other obligations were secondary, in family life and in the State. Thus he became filled with the conviction that the foreign cult must be expelled to safeguard the national welfare and to establish the reign of peace. However the edicts that were issued against the Roman creed were at no time directed against Protestant Christianity. The Dutch and the English were not considered Christians in the sense of the ordinances.

The persecution of the followers of the friars led at last, in 1636, in two convert districts, to a rebellion of the peasants, known in history as the Shimabara revolt. Refugees came from every side, perhaps forty thousand in number, and fortified themselves in the old castle of Hara, on the Shimabara peninsula, along the Kyushu coast. Here the Spaniards from across the sea might have found a gateway to Japan. A great army sent out by Hidétada, the son of Iyéyasu, with the help of the Dutch fire from their ships, destroyed the castle and vanquished the rebels. The battle of Shimabara, perhaps more correctly called a massacre, ended the Portuguese and Spanish missions in Japan. From this time on the policy of deportation of aliens, the expatriation of Spanish and Portuguese halfbreed children, and the isolation of the Japanese people from the rest of the world was rigorously enforced until the arrival, in 1853, of Commodore Perry and his fleet from the United States.

Tiffin, O.

Cheerful Message from Far Away Shenchowfu

Dear Friends in the Church:—

Have you ever in imagination followed our missionaries to their arrival on the field or wondered how you would feel if instead of teaching or preaching or caring for the sick at home you found yourself in the midst of a different race speaking a different tongue, whose methods of teaching and healing were so different that you almost failed to recognize in them attempts to teach or to heal?

Fortunately for all concerned our missionaries are not unceremoniously taken from their home surroundings and climate and abruptly placed in the midst of a strange people who are still suspicious of foreigners. The experience of most of us includes a year's term of study of the language and of the people in a city not far from the coast where railroads, automobiles, telephones and electric lights are in use, to some extent, by the people and serve to remind us that we are not cut off from the modern world entirely. Then follow the few months of the first summer, usually spent somewhere in the mountains where the lower temperature is more conducive to the continuation of language study and allows a more gradual acclimatization.

In the Language School the new missionary first realizes the joy of associating with others who have come apart to be separate for His service, then follows fellowship with those of one's own denomination and lastly, the land of service having been reached, the more intimate fellowship of co-workers, foreign and native with whom one is closely related in the chosen branch of service. What matters it now that we are but a small band in the midst of ancient civilization and heathen superstition! Can we not see that God has been working with our predecessors and has done great things for these people? Whereof we are glad.

It was one of our Americans, James J. Hill, who lauded the man who could make two blades of grass grow where but one grew before as a man serving his day and generation, but to us the missionaries who are constantly lifting poor, ignorant, superstitious, burden-bearing individuals

and with God's help training them to become men and women of education, faith, responsibility, of unlimited possibilities, render a far greater service to mankind and yield supreme satisfaction in the doing of it.

As new missionaries we hope to have part in this service and to share in the joy of it.

Yours for greater service,
A. KATHARINE ZIERDT.

Japan's Best Seller

THE best selling book in Japan today has been written by a Christian. Its title is "Crossing the Dead-line." Although its price is three yen, an unusually high price for a Japanese popular book, it has already reached its 160th edition of 2000 each. The author is a Mr. Kagawa, who is a graduate of the Meiji Gakuin (Presbyterian and Dutch Reformed School in Tokyo), and studied for some time at Princeton. His lungs have been affected for years, but he has determined to devote whatever time there is left him to the amelioration of the condition of the laboring classes. With this end in view he has for a number of years been living in the heart of the slum district of Kobe. His home is no better than those of his neighbors. He has made himself one of the people there. He preaches to them; he sympathizes with them in their joys and sorrows; he pleads their cause. And they have come to love and almost worship him. They hear his preaching gladly. His book is essentially the story of his own life.

He came to Sendai recently and spoke twice before our North Japan College students and three times before the general public. At his main public meeting he charged 50 sen admission. But he had packed audiences every time. His topic at his public meetings was, "The Spiritual Motive in Social Reconstruction;" in his talks to our students he gave a straight, practical Christian message.

All the money he gets from his book and all that comes to him in other ways, goes toward his work for the poor around him in Kobe. He has seen the Christ, and

(Continued on Page 28)

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

IN THE "LAND OF MORNING SPLendor"

FLORENCE C. EVEMEYER

KOREA! The bard of Avon asked long ago, "What's in a name?" Names are freighted with distinctive meanings. Names of countries, names of cities, even institutions, as well as people, convey something quite specific. It is impossible to think of Korea apart from the approach to it, the Korean Strait. It was the most tempestuous water in the course of a forty-two-thousand-mile journey. Later in the year the English Channel, notorious for violent manners, was crossed twice; it was jaunty and jocose in comparison with the Korean Strait, October 20, 1920.

At this distance the intensity of realism is mellowed, and one can smile at such diary notes as, "Old Neptune was on a fearful rampage . . . the circumvolutions of this Strait boat are absolutely fiendish . . . no meals, passengers unable to stand up . . . two responded to dinner call at 9.30, reaching dining salon just in time to celebrate a somersault of the boat—terrific crash—every dish smashed to smithereens . . . fled to stateroom and in attitude a la Oriental related the excitement to the weaker remnants of my domicile." Yes, to think of Korea is suggestive of storm.

Korea is a storm. The Japanese have given the name of Chosen to this land, which being interpreted means, Home of Dawn, Realm of Dayspring, Region of Morning Splendor—names typical of the calm exterior of Korean personality, yet everywhere there is seen that unfathomable smouldering of the earnest eye. It is everywhere obvious that the conqueror has captured the body, but he has not won the soul. Without weapons of modern warfare, Korea is fighting the strongest Power of the Orient for her civil and religious liberty. One cannot touch any present day subject concerning Korea, dealing in it with point, without encoun-

tering the storm between Japan and Korea. It figures conspicuously in the problems of the Far East. Because the eyes of the world were fastened upon Germany and Belgium, the bitter conflict between Japan and Korea was not observed with the keen humanitarian scrutiny which some of the other "small peoples" commanded.

However, at this time when all—private citizen to ruler and official—of every nation, are pinning their faith to the hope of the Disarmament Conference one has no desire to dwell much on the past as regards Japan's policy in Korea, but rather do we look with rightful expectation to those who have the power to remove the irritating pressure of military programs. It is a pivotal opportunity for Japan. Under the present regime she is distrusted by the other Oriental countries. Sentiment is expressed so openly, that one who has felt the pulse of the Far East, sees not only an extraordinary opening for Japan to turn this suspicion into confidence, but to make possible Japan's comprehension of Christianity. In the past other nations have established their power by force in assimilating and exterminating for expansion's sake, when it was fashionable, let us say. Now the humanitarian temper of the world "won't stand for it." America, herself, is the foremost champion of the world in upholding this principle.

There are articles being written to disparage Korea and the Koreans. Every people has a distinctive genius. Do not allow any one to tell you the Koreans are "dirty and degenerate." The trouble is that many persons have attempted to write about this country who have never been in it, or if travellers, draw on Pullman window observation or a Japanized viewpoint. Every question has two sides. Seeing and

hearing first-hand, is believing. Those who have lived in the Region of Morning Splendor many years, see much beauty and strength in the Korean character. The Koreans have not had a "square deal" before the world. Let us be just and fair, as possible, and accurate in declaring facts.

But it is not the purpose of this article to discuss international questions. The simple account of my personal experience as the people were met in every day contact, is requested. The editor has been truly prodigal in her grant of space, but even so, there must be extravagant abridgment of incident, if the heart of these selected experiences is to shine through. The writer assumes the style of personal account to bring Korea closer, to lead the reader to feel it might be a letter all your own.

THOSE INSPIRING MISSIONARIES

Disembarking at Fusan, a pale, jaded lot of folk came forth from the catacombs of their seclusion to land in Korea. Four of us detrained at Taikyu while the main party went on to Seoul where we joined them later. We were met by about one hundred Koreans, strange and queer looking in their funny little hats perched on top of their heads, and dressed in immaculate white garments. Quaint salutations, such as "May peace in the midst of grace be yours," were uttered as one after another reached eagerly to grasp us by the hands in welcome. The gospel seemed the

only thing we had in common, so utterly different were we. In the moonlight of two in the morning the Presbyterian missionary, Mr. H. M. Bruen, led the way on his bicycle, guests following in jinrikshas. As all students of Christianity know, only the Methodist and Presbyterian denominations work in Korea. We soon reached the Presbyterian compound, guests of Dr. and Mrs. J. E. Adams.

It was a contribution of value to our travel that we had these occasional peeps and sojourns into the missionaries' homes of many denominations in every land visited. We wanted to see Christianity at work in the world as well as "see the world." It was from the missionaries we got most and best information. They were broader minded and possessed more rounded information than any other type. Representatives of commercial life and governmental affairs frequently see the situation from one angle only. The missionary's outlook is many sided and statesmanlike.

Dr. Adams, a royal son of Princeton, went to Taikyu twenty years ago. He knows Korea; data secured from him is fair and square and illuminating. He went into that pagan town, a lone white man and laid out the work as it has been developed. Nothing but the consciousness of the presence of a living Christ, he says, can hold one in such a place. Men like Dr. Adams seem to say, "I know in whom I have believed," not *I hope so*, or, *I think so*, but "*I know*" which places a crown of triumph on human effort. How truly one can sense a thoroughbred. Such a personality throws off something one can only sense, never define. It belongs essentially to those who have heard and followed the call of the heroic. Many have striven to secure this charm of character by "climbing up some other way," and failed. It can only be purchased with the currency of struggle.

IN AND OUT AMONG THE PEOPLE

A little sleep and we greeted a glorious day. Following breakfast the citizens of the compound called, unfeignedly happy to see some one from home. Kinship of spirit matures acquaintance into friendship rapidly.



CHRISTIAN PASTOR AND ELDERS, TAIKYU,
KOREA

My first view of Christianity in Korea was to be an early visit to the Women's Bible Institute. There seventy women clad in white, prostrate in prayer were in the holy hush of worship. With the teachers, we knelt on the platform in prayer. The place was charged with the intense quietness of spiritual dynamic. One who truly works for the coming of the kingdom, could only thank God for the sight before us. As the message was given the women nodded assent frequently and gave undivided attention. Three of them rose and offered prayer at the conclusion. Their thanksgiving for the visit of the American woman of Christianity, and blessing on her words and works wherever she went in the world were the things they prayed, I was told. The morning of the gospel in Korea shames us. Their literal faith rebukes and cleanses one from older Christian countries. The simplicity of apostolic days stamped the occasion.

They pressed forward to shake hands. I should have had more hands. One said, "Tell her I love her so much for coming so far to see us that I must touch her garment." Another woman was presented whose husband had stoned her twice very severely for her Christian faith. One had been in jail for Christ's sake. A girl who had been taken to jail said, "Is this a place one find things?"

"Yes," was the reply, "we can recover your loss."

"I have lost my beloved country, give it to me," she demanded.

Every woman there seemed to have a story to her life. They had come many miles through great hardships to have the training of the Bible Institute which is an organized effort running for a period of five weeks where the Bible is taught to earnest types who in turn wish to help evangelize their own people.

From the Institute we were piloted by Mrs. Winn on a tour of calls among her constituency. For Mrs. Winn, though the mother of five lively youngsters, is doing a distinct work commissioned by the Woman's Board, while her husband is with the General Board of the Presbyterian Church.

At the first Christian home, two of the women were officers in the Sunday School. One had been in jail eight months. They were both well bred, conversing in a creditable manner. For our coming they had prayed, and their prayers would follow us on our way. These women were making fall pickle out of red peppers and a kind of cabbage. Cotton was sunning which was to be re-sewed into the winter garments. Smoke coming out of a hole in the ground aroused our curiosity. It was a Korean stove. It was so constructed as to furnish an opening to cook over, and at the same time the underground flues warmed the house through the floor. It is a very economical device, not a bad idea for a "stupid" Korean.

Entering a courtyard we approached the home of Mrs. Winn's Sunday School assistant, a woman forty-seven years of age. There was more furnishing in this house than we had seen in Japanese houses of the same grade. Our reception was one of great dignity, and we were soon seated on the everlasting mat. The poise of our hostess and her intelligent face quite captivated us, but *our* thrones trembled when we were immediately accosted with the question as to each of our ages, a very polite question to ask in the Orient. We all "crossed our hearts we hoped to die" afterwards that we told the exact truth, painful though it was. Our equilibrium was soon restored by the sweet expression of our hostess, "Coming to a house of no appearance proves that you love us."

This splendid woman is a product of Christianity. She had been a professional dancing girl as her mother had been before her. Mrs. Winn said she had a fine mind; she can preside ably over a meeting according to *Roberts' Rules of Order*. Her youngest daughter, husband and pretty young baby were ushered in. The man did the honors nicely and we played with the baby just as we would with American babies. The older daughter is a concubine to the erstwhile governor of the province. For twelve years Mrs. Winn has prayed for this girl. She asked us to join her prayers. She is a believer, but because of her life cannot be baptized. The sad-

hearted first wife of the ex-governor has nearly worn out the Bible given to her by a missionary. When she passes out this girl will become the first wife. This is the worldly bond holding the concubine. She was richly clad in a white brocade silk gown. Before leaving, persimmons and pickled cabbage were served. As we passed out through the courtyard, millet and barley were observed to be drying in the sun for household use.

It was becoming evident as we went in and out among the people that my tortoise framed glasses were attracting attention. The necessity for their use was deplored to my companions. "Oh, yes, those glasses are attracting attention, I assure you, but they are making a very favorable impression. The lady we just visited said to me, 'This must be a lady of great learning for she wears the glasses of a scholar.'" Just then a display of "scholarly" glasses of the earlier day were seen in a shop window and we examined the heavy frames that command such respect. They are hall marks of "learning." Oh, wisdom, how many crimes have been committed in thy name!

Sights of native life enlivened the homeward walk. Women were washing in a wayside stream. They were beating the

garment on a stone with a stick, or, as Mark Twain said, "Trying to break a rock with a shirt." The laundress will then take the clothes home, boil in her rice kettle with lye, and she will have snowy white garments.

"CLEANSE THE LEPER"

As we were leaving the Adams' home in the afternoon to visit the Leper Colony, a poor young woman leper came begging to be taken to this place of refuge. Her mother interceded for her, the leper standing back some distance. When told that there was neither money nor room for her, the girl wept bitterly. Although the requirement was immediately guaranteed, Mr. Winn, the care-taker, told us there were cases so much worse, this girl would have to wait her turn. The church at home when talking about the hardship of missionaries, little realizes that shutting the door against the human call because "there is no room"—no place, no money—is the greatest hardship. So much to do, so little to do it with. A woman in England startled even royalty the other day by appearing in a costume bejewelled to the value of \$5,000,000. I should like to have taken her to visit this Leper Asylum.

A leper colony is a place many would



GROUP OF LEPERS AT TAIKYU, KOREA

decline to visit. But if one wishes to know God's world, he must take the dramatic mingling of beauty and misery. Christian women, do not shun misfortune, face it. A lady of my acquaintance declined to serve on a Social Service Board. "Do you think I am going to sit there and hear all those harrowing stories and see such awful people? Not I." But with beatific feeling, such women often function with finish at missionary meetings. Does it not seem that missionary "work" is one thing and human conditions another sometimes? Jesus says in substance, you must love the raw material; the machinery of organization is just entertainment for your pastime without it. "Man's inhumanity to man" is sometimes found in unexpected places. We are here to make this world a fit place, as well as to prepare character for the next.

Out from the city it was. As institutions go, it is a home—a place to cook, to sleep, to wash and to worship. There was an ox grinding grain; huge sieves through which women were sifting grain. The men and women had separate buildings. Spare us, good Lord, and deliver thy miserable children in the bonds of leprosy. There are anesthetic and tubercular leprosy, both found in this colony. In anesthetic, the sense of feeling is lost, toes, fingers are lost, and even worse inroads are made. In tubercular, there is a shrivelling of tissue. Of course, it is almost unbearable for human eyes, but having seen, a great indignation as well as great pity obsesses one. It is time for wars to cease, and these human woe tragedies to be obliterated. Christendom in one voice should take oath to high heaven that such things must not be. Oh, what the millions used to slaughter in war could do to lift the sorrows of earth and make it a garden of happiness!

Those poor souls wanted to be photographed! It was an event in their isolation. We sang America for them, then passing over to the women, they sang "Jesus Loves Me." It would have melted a heart of stone. What hope Jesus has brought to human hearts!

Mr. Winn told them who we were and that we were interested in them. A

woman said, "The love of God is in you, or you would never have come to see us." It fell to my lot to make a little talk to them, so in simple words I told them we were travelling through many countries and while in Korea had heard of them, so we came to give them Christian greetings of love. We were glad to hear that nearly all became Christians in this Home. It pleased us that they appreciated our visit. We have a saying in our country like this, "I shall pass through this world but once, any good that I can do, let me do it now, let me not defer nor neglect it, for I shall not pass this way again." This is the only time we shall ever see you, but we are Christian. Christians have eternal hope, an eternal home. When we see you again it will be in the Father's home, where the blessed of all nations will be. Answering light and smiles responded to the mention of the Father's home. Heaven added its benediction in a glorious glow of sunset. Absolute reverence filled me for the man who with Christ-like directions is under the Master's own appointment to "Cleanse the leper."

A fine young woman of twenty was found to be the wife of a miserable old leper. She had been sold to him by her parents, unaware of his wretched condition. As she passed Mr. Winn's office on a matter of catechism study, his helper indicated that this was the wife of the old leper sixty years old. Mr. Winn sympathized with her in regard to her husband's condition. Great tears filled her eyes.

"Yes, it is very hard," she said. "I had planned to leave him and live with another man, but since husband and I have become Christians, I cannot."

"Why not?" asked Mr. Winn.

"Why, Moska (pastor), you know what the Master says, 'Till death do part.'" She tenderly cared for him for three years. After his death she married again after a period of time.

Chat-a-moul-gal-oil is the best known remedy for leprosy. This oil is taken internally and by hypodermic. The scientific world is applying itself earnestly to understand leprosy. God speed the day! Oh, the lock of human woe from one in the "last stage" ward.



TWENTIETH CENTURY AIRPLANES FLY OVER THE PLOWS OF ABRAHAM'S DAY IN THE FAR EAST

A MISSIONARY JOY RIDE

Eight of us, counting the Japanese chauffeur, packed into a three seated Ford for an eighty mile ride—a campaign of observation. Now, it was a joy ride, eclipsing anything ever experienced in the category of wheels, unless it is the *tonga* of India. Out over the one fine highway we spun in the old car. Riding with the mother-in-law of the President of China, or floating down the sacred Ganges in the private launch of the Maharajah propelled by scarlet-coated coolies, fade away in comparison to the day in the Ford. Henry Ford should be made the patron saint of the motor world. The Ford on the frontier of civilization is going to make the “desert bloom like the rose.”

Our attention never wavered an instant. Those resourceful missionaries knew something about everything which gave colorful background to those rich incidents of the gospel work they related one after another. They made us feel that the most attractive and important thing in the world was to be a missionary in Korea. We really wanted to stay. They invited us to cast our lot with them.

Native life was teeming in the October

sunshine. Here was antiquity—surely that man over there is kin to Abraham, his ancient plow proves he belongs to that age. The threshing of grain so frequently seen, reminded one of Bible pictures. Here was a man with a huge hat on, which was said to be his mourning hat for his father. Being a wicked son because his father died, he dare not lift his eyes to heaven. The awkward little hats worn universally are the mourning hats for the old Korean king.

They walked a good many miles. Two men pastor and elders of the church in the town we were approaching, heard we were coming, and they walked out to meet us. They walked good many miles. Two men walked eighty miles to attend the Sunday night service when the American men preached.

We spent several hours seeing the great changes Christianity had made. Dr. Adams recounted the achievements. The old native church he bought for one dollar and a quarter twenty-five years ago, was now replaced by a creditable modern house of worship. By the museum stood an old bell formerly used in heathen worship. The tradition goes that the gods could not hear it unless the life of some fair child

had been sacrificed in the molten mass at time of casting. Under the branches of a noble tree we spread our lunch, the only picnic of our travel days. About twenty feet away stood a tablet erected fifty years ago prohibiting Christianity under penalty of death. Due reverence was given to the supposed site of the Garden of Eden marked by a tablet which requests the traveller to alight from his steed and walk past the sacred spot.

Being delayed by a breakdown we spent our time seeing more native life and meeting townfolk. Much of the "Korean situation" was learned first-hand. A Korean feast was scheduled for five o'clock. Our return to Taikyū must have caused Paul Revere to turn over in his grave. There were only five minutes for a dash of a toilet, and we were there an hour late. Punctuality scores no point in the Orient. Affairs begin when one gets there. Formal welcomes and the presentation of gifts constituted the preliminaries. The young woman from the Girls' School said, "Since we are of the yellow race, we give you yellow gifts"—beautiful brass rice bowls. This girl had been in jail converting many to Christianity meanwhile. A man just out of jail whose head was shaved had been there almost two years. He was an elder with dignified and stately bearing. He told how happy he was to be with his brethren again. This, as all other assemblies, large or small, had either spies or police present. Reaction was feared, but to our eyes, there was small reason even to think trouble. The elder's son had been flogged to death, but his funeral was considered a Christian triumph! One thousand persons made a funeral procession singing hymns to his grave.

THE INCENSE OF A THOUSAND PRAYERS

The gala feast cannot be described. Only a few out of a wealth of occasions can enter this narrative, for we must hasten on to the great mass meeting. Drawing near the church, a mighty volume of praise in song met our ears. Old hymns like, "Nearer My God to Thee," "Precious Name," and "What a Friend We Have in Jesus" were sung in Korean with all the abandon and fervor of Korean singing.

What a sight—one thousand prostrate in prayer by the time we entered. As I recall it other memories come crowding in. Down by the Indian Ocean in Ceylon I see more than a thousand prostrate on the earth before the yellow-robed priest of Buddha taking vows; their prayers rise and fall with the murmur of the sea. Now I hear the cry from the majestic minaret which calls millions of Mohammedans to prayer, and they fall toward Mecca in prayer. In and out of the temples they go, millions upon millions of people praying to the "unknown gods." The world is praying, but to whom? While there are millions yet to reach in Korea, yet I am grateful for that picture of prayer to Almighty God through Jesus Christ our Saviour in the Land of Morning Splendor.

After our addresses had been made, and the service dismissed, we went down among the people. Our gowns were examined surreptitiously. A woman reached for my arm, examining my watch, then began to traverse under my short sleeve timidly. A second and third joined the expedition. Though I caught a mischievous look from a missionary, I pretended to be unconscious of the proceedings. Finally an old Bible woman asserted her disapproval in no uncertain noise of her tongue. The chief offender stood her ground, saying, "You foreigners look so strange to us; your eyes are so deeply set, your noses are all so large, everything about you is so different. We are afraid of you, till you begin to speak, then we see love in your faces, then we are not afraid."

This simple-minded Korean woman knows the secret the world must learn. Love finds an answering smile everywhere in the world. It is the only power to melt the avalanche of fear, and hate, and prejudice. When the Christian church begins to speak, the whole world will see love in her face and will not be afraid. Korea is expected to play an important part in helping the Church of Christ to speak to the world. Those who know her best prophesy that she is to be the evangel of the Orient. Whether she wins her civil and religious liberty or not, she will make her interpretation of a whole Christ to a

Finding Folks

MARGARET R. MOTTER

IT IS with not a little pleasure that I comply with the request to write a brief account of my work here in Kentucky. The interest which many of my friends have manifested in the work has been such a means of gratification and encouragement to me that I gladly seize an opportunity to acquaint them with a few observations I have made. As I shall not be able to go into great detail, I propose to give an impression of the place itself, the people, and the lines of work which I am following.

The town of Van Lear is situated in the mountains of Northeastern Kentucky. There are great rocks near us from which we can command a view of valleys far in the distance and a continuous stretch of rolling hills. The town has a population of about 2200, and covers a territory of four miles. It is a coal-mining town owned by The Consolidation Coal Company and its general appearance is far above that of the average. A number of the houses are equipped with modern conveniences; such houses are occupied by officials. The miners' houses are of the

three, four, five and six room type. In addition to the homes, the town boasts of a large Recreation Building, two general stores, two hotels, one Club House, three school buildings (a school enrollment of 550), three churches (Methodist, Baptist, and Roman Catholic), and I might add that bath houses for the miners are maintained at each of the five mines.

I have gradually become quite interested in the people who live here. They are worth studying, these people of mining town and mountains. In general appearance they are like those persons seen in any ordinary industrial center. There are miners, skilled mechanics, electricians, mining engineers, persons in charge of the operation of stores and office, and those identified with the general management. Some of the people are the shiftless, hopeless sort who look no farther than the next meal, who move spasmodically from place to place, who possess no real stability of character. They are typical of the floating population in any community. But there are people here who are quite their opposite. I find in the children traits



BIRD'S-EYE VIEW OF VAN LEAR, KENTUCKY

of both types; some of the pupils are indolent, impertinent and careless; others are, in a degree, studious, courteous, and earnest. The latter are our hope and joy! We see in them future worthy citizens if we can but develop the good that we find in them. I notice on my way to work each day many women and children who always greet me pleasantly. A number of these women show on their faces the tired, stolid expression of those who have rendered long, weary years of service with little credit or praise to gladden them; but most of the children have the smiling, morning faces which Stevenson advocated, and seem to enjoy life to the utmost.

And now, what about my work? I teach English literature and composition, ancient and mediaeval history in the first and second years of high school, and by special arrangement, I have charge of the eighth grade English. It is vastly different from my former work as might be surmised. My students are not college students *yet* they are in the making and really, to use Franklin B. Lane's phrase, I "glory in the making."

When I began work in September I thought I couldn't hold out for the eight months. The previous training of all the pupils had been so careless and incomplete that I did not know where to begin. I "felt around" for at least a month trying to discover what they really knew thoroughly. I have known discouragements in my life, but I have never felt so baffled in my eight years of teaching as I have some days this fall. At last I am beginning to see some results. The progress is slow to be sure, but real progress it is, and very naturally I am realizing what satisfaction is.

Recently we have been studying excerpts from "A Labrador Doctor" and "The Americanization of Edward Bok," and my students have responded nobly. I have seen the "answering gleam" in their eyes! There is something about the work of Dr. Grenfell and Mr. Bok which appeals to these sturdy boys and girls, something which satisfies their love of adventure. These books are the first of this sort which they have ever read. I discovered that their taste for twenty-five cent novels is insatiable, and as a



CENTRAL SCHOOL BUILDING, VAN LEAR,
KENTUCKY

means of furthering interest in good literature, I urged the purchase of books for a library. The Coal Company kindly gave us a benefit motion picture, *Treasure Island*, at which we cleared \$100. Imagine my joy in sending off the first book order! We now have made a beginning in the right direction. I have classified those books received, and the students are taking them out according to up-to-date library rules. This is just one example of progress.

Of course we have our problems! This is our first year of high school work and the question of proper courses, schedule, and general management can't be solved carelessly. Already we can foresee a shortage of rooms for next year. Every room in our building, (and we do have an excellent school-building), is crowded, and we know we shall be forced to offer a third year course of study. Then we find it necessary to change or to adapt the plan of work prescribed by the state to our particular needs. The principal and I have had numerous matters of this character to settle and we work a step at a time.

Besides my regular work of teaching every school day from 8:30-2, I have been helping a few colored children with their studies two afternoons a week. The colored population is too small to justify the presence of a regular teacher; and so another instructor from our school is assisting in this work. We find the youngsters eager to learn and quite interesting.

Two evenings a week I teach some foreigners in a night-school organized by the Coal Company for their employees. I have a combination course of English and

Americanization. One man who was with us until he left town, told me he had been in America for fifteen years and he couldn't read or write! Such cases are frequent among the Poles I understand. One of my students, John Lomiski, is very apt. He is actually learning to think in English, and that is a difficult process. As I teach our language in this way, I see as never before what a truly intricate and perplexing scheme we have!

But I must hasten on. A word about my Sunday work before closing. I thought prior to my arrival that I would rest on Sundays, but when I found such a shortage of teachers I realized that I should not withhold my services. We attend a Southern Methodist Church where my sister plays the organ and I sing in the choir and teach a Sunday-School class. I started with six pupils who came very irregularly; I now have twelve nearly every Sunday. We have organized our class and hold monthly meetings of both business and social nature.

Just now we are in the midst of plans for a community Christmas celebration. It will be the first one ever held here. I am on the music committee, one likely to have plenty of work. The Methodist, Baptist, and Catholic churches are uniting in this affair. The active committees are composed of persons from the various churches, (these people will plan the music, arrange a treat for the kiddies, and trim the tree), and the Coal Company will care for the financial end of it. I feel that this is the best way we could possibly celebrate Christmas, all working together with no thought of creed or social position.

I could write on and on, but I shall spare my readers. Suffice it to say that I am happier in my work here than I have ever been in my life, that the privilege of sharing my great advantages with the young boys and girls in this little spot I consider a rare one, and that I shall always be grateful to the Providence which led me here. It is inconspicuous work, and entirely unheralded—that matters little to me. Even though this may not be Jacky Horner's great Christmas pie, I'm glad to have a finger in it anyway!

NOTES

The "Hood Spirit" was again manifested in the recent Mary Gerhard Campaign when the sum pledged by the students for her support exceeded by \$200 the sum pledged last year. The amount pledged this year is \$1050.00.

Reformed women in many congregations in Eastern Pennsylvania have had the pleasure of hearing Mrs. R. Ryle, of Stroudsburg, Pa., give her "Observations on Japan and Korea" in thankoffering and other missionary addresses. Mrs. Ryle believes in Missions and after she tells her story others believe with her.

The October number of *Jottings from Japan* gives an interesting account of the celebration of the Thirty-fifth Anniversary of the Miyagi Girls' School. The entire number of girls graduated is 464.

One of our women from the Middle West writes: "We always make a large feature of our Thankoffering Service and draw almost as large a crowd as for the children's Christmas service." Later on, in the same letter she says: "Our offering to date is \$270 with some boxes still out."

Contributions and Contributors

"In the Land of Morning Splendor," by Mrs. Evemeyer, supplements and illumines part 2, Chapter 1 of "The Kingdom and the Nations." In anticipation of the study we had requested a contribution upon the subject. Quite recently we asked Mrs. Evemeyer to change from the formal presentation of the subject to an account of her personal experiences and contacts with the people of Korea. We have in this article the observations of an alert traveler plus the inside information and the intimate experiences which were made possible through the friendly interest of the missionaries on the field.

Miss Mary Gerhard, of Sendai, Japan gives us an interesting account of the "Conference of Women Workers of Japan." The article reminds us of the fact that Prof. Paul Gerhard, also of Sendai, Japan, was one of the moving spirits in

inaugurating the Summer Missionary Conferences for the Reformed Church. We are not surprised therefore that the conference idea is taking root in Sendai.

Does it seem like moving forward backwards to be at the head of the English Department of Hood College for a number of years, then to "teach school" in a little mining town in the mountains of Kentucky? If you think so read "Finding Folks," by Miss Margaret Motter. That may help you to find the road which leads from that "higher sphere" to the sphere of larger service.

The Prayer Calendar

The prayer for the month of January was written by Miss Rebecca Messimer, whose American home is Sunbury, Pa. Miss Messimer, Principal of the Girls' School at Shenchow, China, is at home on her second furlough. Shortly after arriving in this country she started on an extended itinerary among our Western Woman's Missionary Societies. She has recently returned to her home in Sunbury.

The picture of the Morioka Church, Japan, on the January page of the Calendar reminds us of the recent bereavement of the pastor and his wife, the Rev. and Mrs. Narita. On the first of August their accomplished and only daughter passed to her eternal rest. Miss Narita was graduated from our Miyagi Girls' School last March and had accepted a position in the English Department of the Wakamatsu High School.

The prayer for the month of February was written by Mrs. Reimert, of Allentown, Pa., widow of the late Rev. William A. Reimert, whose comparatively recent death is fresh in the minds of the entire Church.

Mrs. Reimert accompanied her husband when he left for the foreign field, in 1902. They arrived in Yochow City, their future home, on Christmas day of that year.

(For interesting details of Rev. and Mrs. Reimert's service to the Kingdom, see Year Book 1921, page 57 and OUTLOOK OF MISSIONS, October 1920.)

The W. M. S. Department Quiz

When and by whom was the work of our Woman's Missionary Society explained to a group of Japanese women?

Where did the Catholic Church join with the Methodist and Baptists in a Christmas celebration?

What about the "Ford" and the Missionary Joy Ride?

"Yellow Gifts"—what were they?

Who is meant by "The Missionary in overalls"?

What speaks well for the "spirit of Hood"?

"The Lady with the Lamp"—who was she?

Who wanted to be photographed?

(The answers are found in this issue)

Literature Chat

CARRIE M. KERSCHNER

"THE KINGDOM AND THE NATIONS"

CHAPTER II

A RECENT ex-President has summed up the "secret" of success in organizations by saying, "You've got to keep them right up to the mark or they deteriorate." Shall we as a W. M. S. keep this ideal before us as we prepare our programs for this book? Everyone doing her share towards "keeping up to the mark!"

Make all assignments for Chapter III before beginning study of Chapter II. Present a brief account of the life of Robert Morrison, pioneer missionary to China..

A "New Compact Atlas of the World" showing new and old boundaries can be secured from The New York Commercial, 38 Park Row, New York City for 10c. Recent maps in the *Literary Digest* will be found helpful.

Internal conditions in China are changing since the Conference at Washington. If you have carefully clipped Conference news you have the "last word" on Extraterritoriality"

Use the "New A. B. C." folder from the packet with this chapter. "At Work in China" links up our own work with the month's study.

Read "Poisoning the Chinese," *Literary Digest*, February 26, 1921.

Briefly relate China's "Forward Movements." Read "A Chinese Christian Army" in the November, 1921, *Missionary Review of the World*.

"Right up to the Mark!"

CHAPTER III. (PART I)

"India's dominant impulse is religion."

"In India people journeyed to the mosques." (Mrs. Evemeyer.)

"Kaleidoscopic India" may be the wording on your poster. Pictorial materials can be gotten from *Asia, National Geographic*, and *Missionary Review of the World* (the magazine for which we all want to subscribe. The Making of Missionary Posters and Charts is vividly described in the December, 1921, *Missionary Review of the World*. "The Wanted Children of India" appears in the same issue.

"With the Missionary in Overalls" tells of Sam Higginbottom's work in India. (*Christian Herald*, June 25, 1921.) Read "Doctoring India's 315,000,000." (*Christian Herald*, December 10, 1921.)

Use the Foreign Volume of the Interchurch World Survey. (Anyone who purchased both "From Survey to Service" and "The Kingdom and the Nations" and did not secure these Interchurch Surveys free can still secure a copy by sending 10c postage to Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.

PART II

Jeremiah 33: 3.

"Islam" is an Arabian word implying "submission to God." It includes all the countries under Mohammedan rule. Poster suggestion: A large red crescent pasted over "Islam." Underneath, place a silver star. Use this wording:

"Where Islam's crescent now holds sway
The Star of Christ will shine some day."
"Political decline may mean spiritual revival."

"We recommend that Secretaries of

Literature include the *Missionary Review of the World* and *Everyland* among their responsibilities for the Spring Classical meetings. Write to Mrs. L. L. Anewalt, 814 Walnut St., Allentown, Pa., for further information concerning *Missionary Review of the World* and to Miss Kerschner for *Everyland* information.

"Guides Along New Indian Trails" is a new pamphlet which can be gotten from Miss Carrie M. Kerschner or Mrs. C. A. Krout, 244 S. Washington St., Tiffin, Ohio, for 2c each.

Write to the Council of Women for Home Missions, 156 Fifth Ave., New York City, for a splendid pamphlet, "Ten Reasons Why Christians Cannot Fellowship with the Mormon Church and Answer with a Rejoinder." Price, 5c each.

Friday, March 3, 1922, has been set apart as the day for a joint Day of Prayer for Missions. "A Call to Prayer" will be issued to each Local Society through the Classical Secretary of Literature. Additional cards can be secured at the rate of 1c each. Programs entitled "A Service of Prayer and Praise" are 2c each or \$1.50 per 100. Recalling the disappointment of many societies last year we urge every one to order early. Order cards and programs *only* from Carrie M. Kerschner, Room 408 Reformed Church Building, 15th and Race Sts., Philadelphia, Pa. If at all possible observe this Day of Prayer interdenominationally.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

The Life of Service

A suitable text for Chapter VI in "Playing Square With Tomorrow" is Christ's own words: "I am among you as one that serveth."

Every true leader, whose name history records, has taken as his motto the words: "I serve."

As I sit in the quiet night watches near

the bedside of a sick father, there comes to my mind the vision of "the lady with the lamp," Florence Nightingale, as she stepped noiselessly among the cots of the sick and wounded soldiers of the Crimean War. Here soothing a fevered brow, there speaking a word of cheer to a restless sufferer, a veritable ray of light in the midst of the shadow of death. Have some girl tell the story of Florence Nightingale, and her wonderful life of "ministering unto."

Another trail blazer in social service is Jane Addams. Have read some excerpts from her "Twenty Years at Hull House."

Let some one tell the story of Mrs. Maude Ballington Booth, the "little mother," as she was called by the prisoners in our penal institutions.

The story of Mary Lyon and the founding of Mt. Holyoke College is an interesting episode in the educational annals of our country.

All of these women were leaders—bright and shining lights in their respective spheres of service. Whence came their power? What was the source of their strength? The love of Christ in their hearts constraining them to persistent, unflinching service to their fellowman. St. Paul says: "I can do all things through Christ who strengtheneth me." He is our enabler. Each one of us however humble, however obscure, can let Christ work, first *in* us, and then *through* us, in loving ministrations to a sin-sick world.

Just where you are is the place to begin. Fidelity to duty; small tasks well-performed, are the stepping stones to sure success.

"Lord Crucified, give me a heart like Thine;
Teach me to love the dying souls around.
Oh, keep my heart in closest touch with Thee;
And give me love, pure Calvary love,
To bring the lost to Thee."

Outline of World Friendship, Inc.

By MRS. H. N. BASSLER

Chapter 2. *In Factory and Field.*

Scripture—The New Commandment,
John 13: 34-35.

I. WHY CONSIDER THE LABOR SITUATION?

New Wants.

Status of Woman.

Industry the Price of Success.

II. EYE, HAND AND BRAIN.

General Missionary.

(Ex.—Mackay, Uganda.)

Lower Grades in School.

Technical Instruction.

(Ex.—Miss Shattuck, Oorfa.)

Modified Apprentice Schools.

Self-help in Mission Colleges.

III. TWO BLADES FOR ONE.

Agriculture.

Poultry and Livestock.

Irrigation.

Road-building.

Agricultural Courses in Colleges.

(Ex.—Allahabad, University of Nanking, Canton Christian College.)

Mission Staff Includes Agriculturists.

IV. SMOKESTACKS ON THE SKY-LINE.

Unchristian Industry.

Underpay.

Occupational Diseases.

Bad Housing.

Two excellent books for references in the study of this chapter are "Ancient Peoples at New Tasks," by Willard Price, and "Women Workers of the Orient," by Maragret E. Burton. The pictures from these books make striking posters. Part B. of Miss Ammerman's letter in the October, 1921, *OUTLOOK OF MISSIONS* will prove interesting in this connection. Write to the Mission Study Department for information concerning the Industrial Home of North Japan College.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Some Things to Get and Where

LUCY WELTY

AT THE beginning of this New Year I am sure that Mission Band leaders and all persons interested in children's work are making resolutions for more and

larger bands and more interesting and effective work.

Constantly the questions are asked; What shall I teach? How shall I teach it? Where shall I get the material?

America is the richest country in the world in materials. Do you have a catalogue of the books, helps, tracts, maps, pictures, plays, pageants and hand work that can be obtained from our Publication Board? Write to the Mission Study Department, Fifteenth and Race Sts., Philadelphia, and ask for their catalogue at once. Do you know the Mission Band Packet? You cannot get along without it. Do you get the *OUTLOOK OF MISSIONS* and *Everyland* or such other magazines? Have two copies if possible, one to cut up for use by the children, the other to keep for reference. Do you use the pictures found in your *Woman's Home Companion*, *Geographic*, *Asia*, or *Travel* magazines and others? Do you use the card board you so often find in the packages that come from the stores and cleaning houses? Ask your local wall-paper dealer for old sample books with paper of the best quality. He will be glad to get rid of them. Much of this paper has a leather finish and can be used for little houses, wigwams, canoes, etc., and costs nothing. Often you can get Japanese or India scenery which will help in hand work.

Let every child have something definite to do. Get a large piece of cardboard and draw the outline of the country you are studying. It may be a section of country, city or village. Let the children paste on these maps, pictures of houses, churches, trees, people and appropriate articles. Let them make cutouts from the wall paper to be pasted on the maps. Colored crayons and paints can be used for finishing touches. If cities, arrange so as to make streets, parks, etc. All sorts of villages can be made from this paper.

From your local merchant get the boards used in webs of ginger or other goods. These can be painted, stained or covered with plain wall paper in brown or gray and pictures pasted on so as to make beautiful scenes of the places you are teaching.

By all means make a Japanese Kindergarten to show the children where their money goes. Let the children help devise and plan these things. They love to do it. Teach them that we want our kindergarten to be attractive, homelike, and well equipped—the best ever.

Keep your eyes open for materials. They come from surprising sources sometimes. *Keep your materials*. The children pass on after awhile and these things may be used again.

Have a display room or corner for Mission Band work and keep something there always to attract and you will have better attendance, greater interest and a happy enthusiastic Band.

Mission Band Workers' Institute

At the request of the Mission Band leaders of Allegheny Classis, Mrs. M. G. Schucker, Secretary of Mission Bands for the Woman's Missionary Society of General Synod, and Miss Lucy Welty, Secretary of Mission Bands, Allegheny Classis, conducted an Institute in behalf of the work, in St. Mark's Church, Pittsburgh, on November 12th, 1921. This was the first meeting of this kind to help Mission Band workers and was splendidly attended. All leaders and prospective leaders brought their problems and these were discussed. All phases of the work were considered from organization to the devotional service, money matters, study, entertainment and handwork.

Materials for use—such as catalogues of supplies, addresses of supply houses, study books, packets, tracts, plays, songs and prayers were given out. Methods were discussed and literature and handwork were arranged on tables from which samples, ideas and suggestion could be taken. It was an afternoon well spent and much profit was gained by everyone in attendance. The meeting was informal, questions were asked and answered and five o'clock came all too quickly.

We hope to have more institutes of this kind—where leaders can profit by the experiences of others and grow closer together in the work of helping the children.

L. W.

CONFERENCE OF WOMEN WORKERS IN JAPAN

MARY E. GERHARD

WE have just had a delightful meeting of women workers in the Christian cause here in Sendai, gathered together from all parts of our field, and I think you would like to hear all about it. It was a Conference of Women Evangelists (Bible Women), pastors' wives, and missionary workers, assembled to hear inspirational addresses and Bible study lectures, and to confer about problems of Christian work. The meetings were held October 12-14, in a large house at the eastern side of the city of Sendai, in a quiet corner of the park that in April is beautiful with cherry blossoms, and a favorite place for parties. As the house is built in Japanese style, the removal of the sliding paper doors that serve as partitions between the rooms provided a large place for the meetings, as well as convenient arrangements for serving meals and making up beds on the floor for all visiting delegates.

Twenty Bible Women, fourteen wives of evangelists, and fifteen girls, students in the Bible Course of Miyagi Girls' School, were present, as well as a number of the missionaries and some visitors. The first session, Wednesday evening, was in the nature of a welcome reception given to the delegates by the Women Evangelists Committee, assisted by some of the missionaries of Sendai. After the devotional exercises conducted by Mrs. Fuse, of Sendai, Dr. Moore made a nice speech of welcome, to which an appropriate response was made by Mrs. Yoshida, worthy helpmate of our oldest evangelist. Song and prayer followed, and then a delightful musical program—piano, saxophone, banjo and bones, as well as vocal music—contributed by Misses Hansen and Weed and Messrs. Zaugg and Nicodemus. Each number was heartily enjoyed and encoired. Then each person present introduced himself or herself, and some made short speeches. Cake, ice-cream and coffee were served, and a pleasant social hour enjoyed.

The next day was a feast of good things, beginning with the prayer meeting at 6.45

A. M., attended by nearly all the delegates, who seemed to enter with a happy spirit into this as well as every meeting. Miss Claggett, a Baptist missionary of the city of Mito, had kindly responded to our request to come to the Conference and give our women an hour of instruction in Bible study and another talk based on her observations during thirty-five years of service on the Mission Field. Her talks were listened to with deep interest, as she spoke of evils that threaten the very life of the nation, of the power of God's word to cast out sin, and the importance of familiarity with helpful Bible passages, and related her own experiences in winning souls for Christ. Mr. Tsuchida who has been for years in pastoral work, but is now one of the Travelling Evangelistic Secretaries, gave a very helpful talk on the way to study the Bible, and some practical expositions of the four Gospels. Mrs. Fuse, whom every one loves for her sweet nature, earnest faith, ability as a teacher, and strong influence for good, gave a long talk that to the interested listeners did not seem long at all, so full was it of the real heart-teaching of the Gospel, the abundant life that Jesus offers, and the power of prayer.

The evening was an old-fashioned experience-meeting, at which Mrs. Fuse and Mrs. Schneder and some of the delegates told of the happiness received in Christ's service, and of the joy that comes to sorrowing hearts when Jesus enters in.

Next morning began with another happy prayer-meeting before breakfast, and a short one to open the morning session; then an eloquent sermon by Rev. Ashina, who is a graduate of North Japan College and Seminary. His plea was for greater depth and earnestness in the personal life, a realization of what Christ has done for each individual soul, and for love and gratitude to be expressed in service.

At the business session which followed, Dr. Moore explained in some detail the work accomplished by the Woman's Missionary Societies of the American

churches, and told of the various woman's organizations. The suggestion that this Conference become a regularly organized body was favorably received and a committee of three was appointed, one Bible Woman and two pastors' wives, chosen by ballot, to confer with the Mission's Women Evangelistic Committee and make some plans toward effecting organization of these workers. The meeting closed with a few remarks by the secretary of the committee, thanking those who so ably contributed in making the program a success, and by Mrs. Inomata on behalf of the guests thanking the committee for all that the Conference had heard and enjoyed. A group photograph was then taken.

Since then many letters have come from the workers, expressing a deep appreciation of the enjoyment, inspiration and practical help received through the talks, prayer-meetings, and the three days association with many of the Lord's servants. One lady wrote that when she came to Sendai she was feeling heavily burdened in spirit, but that the burdens were rolled away, and replaced by a sense of joy and encouragement.

The delegates were given free board and lodging and railway fare, the expenses being paid out of the annual budget received from the Board of Foreign Missions. We were sure that it was worth much more than the comparatively small sum of money invested when we saw the happy faces of the more than fifty women that first evening in the welcome meeting; marked their eager attention and absorbed interest in each of the lectures; and heard their earnest prayers. We hope it may provide inspiration for many a day to come, as they labor each in her own limited sphere, and help her to feel herself a part of a great and glorious work, that of winning Japan for Christ.

One person was very much missed at the Conference this year, Miss Ollie Brick, who did so much for previous meetings of the Bible Women. When she was compelled by illness to return to America early in the summer, it was at first feared that no one else had time to undertake the big work of preparing for and carrying

through the Conference. In this emergency, Mrs. Schneder consented to become a member of the committee in order to take charge of plans and arrangements, and then we knew it would go all right. With Mrs. Schneder at the helm, we felt sure of success, and our confidence was fully justified. With her usual zeal, forethought, and tireless energy, and with valuable assistance from our good Mrs. Fuse and other members of the committee and of the Mission, the Conference was held as planned. We believe it was a source of real help to our faithful women workers, and pray that the blessing may be with them until we meet again. The whole Conference sent greetings of love and good wishes to Miss Brick.

Sendai, Japan.

(Continued from Page 39)

whole world. "Never cease to pray for our freedom and our faith," said a noble young man of Korea. When I heard her children declaim on Rally Day in the Sunday School, their spirit and calibre impressed me tremendously. They represent the future. They will help make Right the Queen of the World. Like Israel their sufferings will be the sculptor to carve the great plans of God. God bless Korea.

Two Indian Givers

Hannah Eagle Star is a Dakota Indian who makes baskets as she lies on her bed, and gives to the Church the money received for them. She has been an invalid for seven years. Christmas, 1920, her gift was ten dollars. When the Nation-Wide Campaign of the Protestant Episcopal Church call came again in the summer she gave four dollars more.

Martha Grass Rope is a child of thirteen who has been an invalid all her life. She, too, makes baskets, and her gift to the Nation-Wide Campaign offering was five dollars.

Thank You

"It is a splendid Missionary Magazine. I know of no other, in any church which is superior, and we are surely proud of it."

MRS. L. R. HASSING.

Mt. Washington, Mo.

WORKERS NEEDED IN JAPAN AND CHINA

ONE of the finest results of the Forward Movement is the new stimulus to deeper consecration of life. This is manifesting itself in the increasing number of young men and young women who are offering themselves to our Board of Foreign Missions for service in Japan or China. A few are in our Theological Seminaries, the largest number are in our Colleges, while a few are in professional schools.

Men are always harder to get than funds. In this highly important matter, Sunday School teachers, Superintendents

and Pastors can be of the greatest help. They are in a strategic position to guide the life choices of their young people. A word of encouragement or advice now may mean an additional worker in five or ten years. Only the best qualified should be sent. By reading through the following list of workers required during this year, you will be impressed with the need of candidates who have the proper spiritual, mental and physical qualifications, and which the Board of Foreign Missions of the Reformed Church in the United States is seeking:

GENERAL

Four married men (Akita, Sakata, Taira, Wakamatsu) Japan.

Ordained man, qualified to supervise Sunday School work (112 schools), prepare suitable lesson helps and organize institutes for volunteer workers, Japan.

Four women for woman's work (two at Aomori, two at Fukushima) Japan.

Six married men (Hwa Yung, Shenchowfu, Yochow) China.

One woman for woman's work (Shenchowfu) China.

EDUCATIONAL

(College graduates only will be accepted)

One professor of commercial branches for North Japan College. A young man of energy and leadership required; business training and ability to teach commercial English and American business methods, (Sendai) Japan.

One professor of the Russian language for North Japan College. A consecrated man whose mother tongue is Russian, ability to teach English and German desirable, (Sendai) Japan.

One short-term instructor of English for North Japan College (Sendai) Japan.

One woman teacher for American children, primary and intermediate grades, (Sendai), Japan.

One woman teacher, Miyagi Girls'

School, should be well versed in the Bible and in English. Some musical ability and a knowledge of domestic science valuable, (Sendai), Japan.

Two women teachers for Bible Training School, to help in preparation of Japanese women for deaconess work, Japan.

One man to teach Chemistry, Biology, etc., Huping College, (Yochow City), China.

One man to teach English, etc., Huping College, (Yochow City), China.

One woman teacher, Ziemer Memorial Girls' School, (Yochow City), China.

One woman teacher, Girls' School (Shenchowfu), China.

Two Kindergarten teachers for Training Schools, Japan and China.

MEDICAL

One surgeon and physician, Hoy Memorial Hospital, (Yochow City), China.

One woman physician, Hoy Hospital, (Yochow City), China.

One nurse, Hoy Memorial Hospital, (Yochow City), China.

One surgeon and physician, Abounding Grace Hospital (Shenchowfu) China.

One woman physician, Abounding Grace Hospital (Shenchowfu) China.

One nurse, Abounding Grace Hospital (Shenchowfu) China.

BUSINESS MANAGERS

Two Business Managers, (Shenchowfu and Yochow City) China.

Address Correspondence to

REV. ALLEN R. BARTHOLOMEW, D. D.

Secretary Board of Foreign Missions

306 Reformed Church Building, Fifteenth and Race Streets

PHILADELPHIA, PA.

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